The seconde tome

or volume of the Paraphrase of Erasmus vpon the newe testament: conteynyng the Epistles of S. Paul, and other the Apostles. Wherunto is added a Paraphrase vpon the Reuelacion of S. John.

Imprinted at London in Flete-street at the signe of the Sunne by Edwarde Whitchurche, the xvi. daye of August.

Cum priuilegio ad imprimendum solum.

Anno 1549.

Bartholomeus Brokesby

1565.

The vvhole matier and argument

of sainct Paules Epistle to the Romaines by Erasmus of Roterodame.

AT the beginnyng to make the matier more plaine, this shalbe briefely to declare the summe and contentes of this presente Epistle. And fyrst to beginne with the authors name, albeit I knowe that sainct Hierome in his commentaries he wrote vpon the Epistle to Philemon, is of the minde, that Paul was fyrst called Saule, and afterwarde called him self Paule, in remembraunce of the great and victorious acte, wherby he wonne vnto Christ Sergius Paule lieuetenaunt of Paphos in Cipres, as it is wryten in the. xiii. chapiter of the Actes of thapostles: And though againe I knowe that other some be of the mynde, that Paule for the tyme, wherin he liued vnder the Iewes lawe was called Saule, & that at the fyrst beginnyng of his newe religion he chaunged his name: yet the one opinion semeth vnlikely, forsomuche as S. Luke in the chapiter before reherseth, (then Saule, vvhiche is also called paule, beyng full of the holy goste) plainly by these wordes declareth that he had two names before Sergius Paules conuersion: the other opinion semeth more vnlikely, as it appeareth, as well by that some elsewhere, as especially in the same chapiter euen at that tyme, when he preached Christes gospel, he is called Saule, the holy goste speakyng these wordes, deuide me Barnabas and saule.

Me thinketh therfore, that Origens opinion is in this point nigher ye truth. For as in the bookes of the olde testament we fynde some, whiche had diuers names, as for exãple, one in one place is called Ioida, whiche in an other is called Salomon, likewyse an other is in some place called Ozias, whom scripture elswhere calleth Azarias, & in the gospel of Luke he is called Leui, whiche in his owne gospel calleth him selfe Matheu: so is it to be supposed that Paule had two names, though that in his Epistles he neuer vseth to call him selfe Saule, but in euery place Paule, peradventure because ye name of Paule was more familiar among them that he wrote vnto, I meane the Romaines and Greciens. Now is the Latine worde Saulus after like sorte deriued out of this Hebrue worde Saul, as the Greciens fourme Iosephus of Ioseph. This name Paule to them that vnderstande the Hebrue toungue signifieth, marueilous, & we may be suffered to searche the interpretacion of a Latine or Greeke worde out of a straunge lãguage, in whiche enterprise, albeit in other matiers sainct Hierome semeth to be scrupulous, yet herein beareth he with him selfe. I wene, because the matier is not earneste, nor muche weightie. For in hebe with the Greciens the name signifieth, quiet, & with the Latin menne liele, but Saul with the Hebrues, signifieth required, or if we geue credence to sainct Ambrose, vnquietnes, & so doeth it signifie in hebe as Ambrose sayth, but that is with ye Greciens only, vp this worde Saulos.

And this muche haue I sayd of Paules name, more at large (I wene) than the nature of an argument doeth wel beare. This epistle endited Paule, Tertius beyng his scribe. as Tertius him selfe at thende of the Epistle sayth. And I tertius salute you also, wyhiche wrote this epistle in the lorde. It appeareth that it was sent to Rome frō Corinthe by Phebe a womā of Cenchris. Now is Cenchris the Corinthians porte, & standeth not farre frō ꝑ citie. And if any mā be desirous to know the tyme, when it was wryten, to suche as weigh the matter diligently, it may seme wryten after bothe the epistles to the Corinthians (wherof some gather, that in it aboue other epistles are cōprised & taught the ful & perfite rules of Christiā religion) & wryten aboute the same tyme that he had preached throughout the whole countrey of Achaia, wherin the citie of Corinthe stāndeth, & also through the countrey of Macedōnia borderyng nigh therunto, euen until the coste of Slauone, not only teachyng euery where Christes gospel in suche places where none of ꝑ other Apostles els had been, but gatherynge also (as Peter warned him) money of his hearers for the reliefe of the poore people, made him selfe ready to repayre vnto Ierusalem, & thence, after ꝑ he had bestowed that, whiche he had receiued, mynded to goe into Spayne, & by the way to go through Rome, & there to salute christiā men, whose fayth & godlynes he had onely heard of in dede, & yet had he not sene them. Their state was somethyng vnlike the Galathians. For the Galathians beyng at the fyrst well taught by sainct Paule, were by fraude of false Apostles deceiued & brought backewarde to Iewishnes againe. The Romaines cōtrarwyse beyng fyrst mysse taught & by false preachers deceiued, assone as they according to their wisdome perceiued it, they amēded their faule, faste & stedfastly after continuyng in suche a trade, as they well wyst was good. In the infancie & fyrst chyldhod of Christes churche some there wer whiche thought that the grace promised by ꝑ gospel should not forthwith be preached vnto ꝑ cursed Panynms geuen al to ꝑ worshippyng of idols & deuils, forsomuche as the same semed especially promised to Abrahams posteritee & stocke of the Iewes. Of this mynde it appeareth that sainct Peter was, as whiche would not haue receiued the capitayne Cornelius into Christes religion, had he not been warned by a vision so to do. For whiche dede he was troubled at Ierusalē, what tyme they, that of Iewes were conuerted to Christ, layde vnto his charge, that he had been in company among them, that wer not circumcised. And likely it is, that some of them, whiche so accused Peter, were of thapostles them selfe. For in the xi. chapiter of the Actes so is it wryten: *And the Apostles and brethren that were in Iurie, heard that the heathen had also receiued the worde of god. And when Peter was come vppe to Hierusalem, they that were of the circumcision, contended against him sayyng: why wentest thou in to suche as were not circumcised, and didest eate with them?* Againe some there were of this mynde, which albeit thought not, that the Panynms should from the felowship of the gospel vtterly be excluded, yet thought they therwith also, that suche should not be receiued, vnlesse they wer like Iewes, circumcised: as though it so were that Christ had nede of Moses lawe, therby as appeareth laboryng to transpose and alter the glory of Christes gospel in

to the glory of they owne nacion. Agreable with this is that whiche is wryten in the.xi.chapiter of thactes, when it is sayd, that suche, as for the persecucion ensewyng shortely vpon Stephens death were sledde into Phenicia, Cipres, and Antioche, preached Christ to none, but to Iewes onely. Againe in the.xv.chapiter, certaine Iewes came to Antioche, whiche openly preached a gainst Paule and Barnabas, that men were without hope of salueacion, if they were not, (as Moses lawe teacheth) circumcised. By meane whereof there was suche a commocion stirred vp that it was by a comuen counsail decreed and appointed, that Paule and Barnabas with they aduersaries should repayre vnto Ierusalem, to the entent that there this contencion might by the Apostles and elders arbitrament be determined, where againe through the vehement and contencious labour of some, of suche specially, as were of Pharisees become christians, of whiche secte Paule himself was too, there was called a counsel of Apostles & elders, wherin by the authoritie of Peter & Iames it was decreed, that the Gentiles should not be burdained with the obseruaunces of Moses lawe, but onely abstaine from eatyng of strangled beastes, from bloud, from flesche offered to idols, and from fornicacion, whiche pointes were for a tyme onely condescended vpon, by reason of the great and stubburne scrupulositie of the Iewes, as by this it doeth wel appeare, that we now see, that thye of them are in these dayes vtterly taken away and abolished. Vpon this occasion arose also ꝑ notable and famouse cõtencion at Antioche betwene Peter & Paule what tyme Paule the Gentiles Apostle seyng his flocke through Peters dissemblyng to be in iopardye reproued him openly, as himselfe in the seconde chapiter of his epistle to the Galathians wryteth. Againe at Ierusalem by the counsel of Iames to pourge the rumour than spread among the Iewes, for that he seemed to draw men backe frõ Moses law, he with other of his company shaued him self, and beyng purified as the Iewes custome was, made his oblacion in the temple, as Luke in the.xxi chapiter of thactes reherseth. By the whiche place it appeareth, that Iames, albeit he before had enfranchised the Gentiles, weingh from the burdaine of Moses lawe, abode styll yet in this opinion, that the Iewes should be bounde to the obseruacion of the whole lawe, if it were for nothyng els, but to appeare suche as had not yet so far profited in the truth of the gospel, that they could be content to despise they auncestres rites and vsages. For so speaketh Iames: *and all shall know, that those things, whiche they haue heard concernyng the, are false: but that thou thyselfe also walkest and keepest the lawe.*

And for the same cause (I wene) shaued he his head at Cenchris according vnto his vowe, as appeareth in the.xviii. chapiter. And for like consideracion caused he Timothe to be circumcised, as we reade in the xvi.chapiter, whiche yet had in deede a Iewe to his mother, when that his father was a Gentile. Suche a difficultie was it to make of a Iewe a christian.

This nacion beyonde all other habde a speciall vntowardnes, nor was there euer founde any, that more stiffely abode in they religion, as

Josephus wryteth in his boke of the defence of the Jewes antiquitie: Moreouer as the Jewes were especially hated of al people of the world, so of they ryde abhorred they againe al other nacions, as vncleane, cursed, and deuilishe, so farreforth that they disdained to talke with them, who thought also ý their temple was vtterly suspended, if any vncircumcised had entered therein to. Suche proude lookes had they for a lytle skynnes parying of.

Forasmuche as therefore there was no likelyhode, that the Grecians and Romaines would receiue suche an obiouse lawe, and that the Jewes on they side helde on fyr, Paule fearing lest by suche deadly contencion and strife a great parte of the fruite of the gospel might perishe & be lost, lest also the glory of Christ might by mingling of Moses name be darkned and defaced, in euery place specially laboreth vtterly to abrogate & abolishe the ceremonies of the lawe, and to persuade them that all assurance of attaining saluacion is through Christ onely. And as he sharpely, but yet louingly, rebuketh the Galathians, for that they fell backe to Jewishnes againe: so doeth he prepare & fortifie the Romaines, lest they might rashyle bywaye through false Apostles be inated, whō he wel wyst, neuer ceased, exhortones encouraging the fyr to continue in that doctrine, whiche they had once begunne heartely to embrace and fauor.

There was at Rome a great noumbre of Jewes, whether they were brought thether by Pompeius Magnus who spoyled Hierusalem, and made them captiues, or els whether it were because the prouince of Jury appertained to the Romaines, it is vncertaine, but sure it is that they superstition is by Horace, Juuenale, and Senec oftynes reproued. With them also was Paule after his comyng to Rome muche troubled, as in the last chapiter of thactes of the Apostles it doeth plainely appeare. Paule therefore like a cunnyng craftesman with a wonderfull discreccion temperetb his tale betwene these two people, the Jewes (I say) and Gentiles, labouryng by all meanes possible to allure them vnto Christ, as muche as in them lay procuryng that noman at al should perishe to that capitaine, whose souldiar he was.

One whyle therefore chydeth he one sorte, another whyle, another, and anone after againe comfortably encourageth them bothe. The Gentiles pride he abated, declaryng, that neither the lawe of nature, nor their Philosophie, whereof they were so proude, auayled them so, but that they fell nethelesse into all kyndes of mischief. Checkyng againe and reproueyng the Jewes arrogant myndes, whiche through they affiaunce in the law had lost the chiefe grounde therof, that is to wete, fayth in Jesus Christ. he teacheth them, that the ceremonies of Moses lawe are abolished through the bright beames of the gospell of Christ, whom the shadowes of the lawe rudely represented, with diuers other thynges, as the rest of the sabboth day, the displeasure and paine of circumcision, the comyng about of the calendes, the holy dayes, whiche yrsle yeeely came againe,

they

they choose of meates, makyng foule agayne the bathes euerie daye, the bouchery of huctles beastes, the religion of their temple, polluted with continuall slaughter of beastes, and that all these darke shadowes at the syght of the truthe appearing vanished awaye, and that suche onlye are Abrahams chyldren as expresse Abrahams faith, that suche are the rightes and trewe Iewes, as professe Christes name, and that they were verelye circumcised, whose myndes were clensed from filthy desyres. That true iustice also & perfite blisse is equally geuen to al people through the gospell and onlye faythe in Christe wythoute helpe of the lawe, and that notwythstandyng that saluacyon was specially promysed vnto the Iewes, yet was it so promysed vnto them, that their owne Prophetes lefted not to prophecye, that the same saluacion beyng refused by the Iewes, the preachyng of Christes gospell should be spreade abrode among the Gentiles, that no man throughe Moyses lawe, whom the Iewes carnally obserued, obtayned rightcousnes, but throughe faythe, as he proueth as well by the example of Abraham, as also by diuerse testimonies of the lawe. And after that when he hath by this meanes abated ye pryde of both partes, by taking away their vayne confidences, in the profession of the gospel, he maketh them equalle in suche sorte ioyous of the Gentiles saluacion, that yet lyke a tender father he bewayleth the blyndnes of hys owne countreye men, whome toward hym, alwayes he founde moste spiteful, and so he doeth mitigate this matter, whyche was of it selfe harde, that he sayeth, that all were not blynded: promtyng that the tyme should come, when they should be of a better myndes, & amend beyng through the faith of ye Gentiles prouoked so to do. And here by the way toucheth Paul manye highe & diuerse poynies of doctrine, as of predestinacion, of foreknowledge, of vocacio, of grace and merites, of fre wyll, of the vnsearcheable counsell of god, of the lawe of nature, of Moses lawe, and of the law of synne. Likewyse herein are sondrye allegories, as when he maketh two Adams, one in whome we are borne to dye, another in whome we be regenerate and borne agayne to lyue euerlastyngly. Whe he maketh also two men, an inwarde and an outwarde man, the inwarde obedient to the spryte and reason: the outwarde, subiecte and thrall vnto lustes & desyres, of whyche two the fyrste he calleth sometyme the body or members, sometyme the fleashe, sumtyme the lawe of synne, the other sometime calleth he the spirite. Wyen he also maketh two deathes, that is to wyte the deathe of the soule and of the bodye, and the thyrde deathe, wherein we dye vnto synne, and synfull desyres. And when he maketh thyer kyndes of lyfe, a bodyly lyfe, a spirituall lyfe, and a lyfe, wherein we lyue, eyther vnrely or synfully. Agayne when he maketh two kyndes of bondage or libertie, one, wherewith we beyng made free from synne, lyue a godly lyfe, or els forsakyng rightcousnes we do seruyce to synne. And when he maketh two sortes of Iewishenes, two kyndes of circumcision, two degrees of Abrahãs posterite, two partes of Moyses lawe, one lyke vnto the body, carnall, another, whiche is spirituall, as it were the lyfe of the lawe.

Two baptismes

Two baptismes also, of whiche the first is, when we at the fontstone are washed fro ouere olde synnes, the seconde is whē we renouncyng all worldly pleasures dye with Christe. Two kyndes of burynges, a bodely sepulcure, wherin Christe laye thre dayes buried, and a spirituall wherin we sequestring and as it were withdrawyng our selues from worldly busines do reste in hym. Two maners of resurrection, the one passe alreadie in Christe, and shall folowe in vs, the other, wherin we beyng quickened agayne from oure death by syn walke furthe from vertue to vertue, in in this presente lyfe, begynnyng the lyfe, which is without ende and death, almuche as in vs lyeth. Of righteousnes also two kyndes, of god, ꝓ is to saye, and man, of the iudgemente of God and manne, of a double prayse, before God, and before manne. After al whiche poinctes disputed, he passeth ouer to a commen place belongyng to good maners, by the example of the partes in a mannes bodye, especially exhortyng the Romaines to concorde, and because peace and vnitie cānot be whereas pryde and malice raygneth, he beseecheth them with ready myndes, eche one to beare with other, and so to nourishe and maynteyne mutual loue and good wil. And deryreth the Romaines for a season to beare with the Iewes infirmitie, whiche by reason of long custome in the lawe was rooted in them, and on the other syde he requireth the Iewes, not to enuye at the Gentiles called to the grace of the gospell, but rather with godly mynde to folow their fayth & christiā libertie, wylyng them, since ꝓ there is, but one God of al, one Christe, one grace, & one reward to growe all into one bodye, & that none arrogantly presume and take vpon hym, but yt he haue anye gyfte, wherin he surmounteth other to applye the same to the helpe of his neighbour. This place handleth saincte Paule diuerslye instructyng them, howe they should vse themselfe towarde superstitious christians, or as he calleth them, weake and feble, howe towarde their superioures, & howe to their inferioures and felowes, towarde heathen princes and magistrates, after a sorte yet doyng their duties, and to be shorte, howe they should behaue themselfe in prosperitie, and howe in aduersitie. After whiche sharpe monicion, he appeaseth the matter with the Romaines prayse, and auauncetth his authoritie, and doth them to witte, how muche more he had promoted the ghospell, than other, shewyng, what a desyre he hadde to see them, promisyng, that he woulde come thither, and what lette he had, and why he was compelled to differ it, prayslng the free liberalitie of ꝓ Macedonians and Corinthians bestowed vpon the poore and deuoute people, couertlye, and as it were with a reuerence prouokyng the Romaines to do the lyke. The laste chapiter almoste spendeth he in commendacions and yet this doth he not with names vnsauerly and at auenture heaped together, but wth euery mannes prayse marvaylously ioyned with hym.

Finally, because he throughly knewe, aswell the malapert wylynes of the false Apostles, as also the readie simplicitie of the Romaines, afterwards he biddeth them to beware of their fayre speache.

Albeit moste parte of matters entreated of in this present epistle specially apertayne to that tyme, wherin the churche beyng but young, secretly encreased, myngled with Jewes and Gentiles together, subiect than to heathen rulers, yet is there in every place of it, somwhat, wherof holsome doctrine maye be learned, for this our present tyme necessarie, as to beware of superstition, the roote & originall of dissencion, whiche hauyng a colourable apparence of godlynes, is to the same moste repugnante and contrarie: herein also sumwhat is there of the vayne assurance, whiche men haue to worldly wysedome and in their owne actes and deseytes, and of the desette of fayth, of auoydyng hyghnes of mynde, of bearyng with sumtimes the weakenes of suche, as are not yet fully learned, of nourysshyng mutuall concorde, throughe eche ones diligent seruice towarde another, of suffering in some poynte euyll rulers and vngodlye bysshoppes, lest by resistence the cõmen order myght be disquieted & troubled, of ouercomyng euyll deedes with good and charitable meanes, to beware in iudgyng such thynges, as belong not vnto vs: to take well in worth al suche thynges, as maye be done of a good minde, & with a right cõscience, to beware of craftie sacrete, vb suche other lyke poynte, wherwith this our cõmẽ syse is to ful. But as profitable as this epistle is, yet hath it almuche, or welnygh more difficultie, than profite, whiche principally happeneth for thre cause, either through the confoundyng of the right order of speache, or elis by reason of long sentences not well hangyng together, or finally, for that the same are oftetymes, as amã maye saye, entriked or entangled, and not fully finished but imperfect, so that thereupon Origen expoundyng this epistle many tymes complayneth, here and there laboryng and wastyng vb suche difficulties. Whether this happened throughe Tertius, which was sainct Paules scribe, or elis through Paule hymselfe, or throughe the interpreter, let therin other men be iudges, certaynly Paule hymself confesseth his rudenes of speache, albeit he denie, that he is ignorant, touchyng knowledge. And besyde this, so far was he from seekyng for suche pikes speache, as in any parte sauered worldly curiositie, ꝑ he thought the same diligẽtly to be forborne & auoyded, lest any parte of the glorie of Christes crosse myght therby be diminished. And for this cause Origen thinketh it labour loste for any man in his wryttynges to loke for eloquence. Hieroome in some place graunteth, that he had the arte and craftie setting of wordes and sentences together, & in some place denieth it agayne, sayeng & affirmeng plainly ꝑ his language was greatly corrupted, by the rude people of Cilicia, where he was brought vp. But Iustin out of Paules epistles gatheretb flowres and ornamentes of Rhetoricke. Yea and in the actes of the apostles he is called, chiefe capitaine of the vvorde, and in his first epistle to the Corinthians he sayeth of hymselfe, that he spake vvith languages aboue all other. And albeit (as sainct Hieroome sayeth) at the same tyme all the Easte parte of the worlde vsed the Greke toungue, lykely yet is it, that as the frenche men had not suche puritie of the Latine speache, as was vsed in the citie of Rome, so might there well be a great difference betwene one of Cilicia and another of Athens, speakyng or wryting Greke.

Besyde

Besyde all these difficulties there is another, arysyng through the Hebrue speache, whose properties Paule almoste in every place vseth, so wrytyng in Greke, that yet a man maye by his wrytyng know, that he was a Jewe. The second cause of difficultie is through the darkenes of suche matters, as cannot clearely be expressed, because none other epistle is there more intricate and entermedled with deeper prytye misteries, insomuche, that Paule hymselfe sometyme leauyng his purposed matter, is compelled to make exclamacion, and saye: O the deapes of treasures. Yea, & for the nonce sometyme so toucheth he some misteries, that he only sheweth the a far of, temperyng his oratiõ according to the tymes, and as theyr capacities serued, to whome he wrote. He sawe and knewe certayne thynges, whiche myghte be tolde to noman, knowyng well how farforth his disciples, had neede of lyght meate, as mylke is, or of strong foode, & therwith also knew he the degrees of ages in Christe, and what was for euerie age meete. So dyd the apostle Peter also, when he shoulde preache to the rude people, Christe, whome without any mencion makyng of his godhed, he calleth a man. The thyrde cause of difficultie maketh (I meane) the often and sodden chaunge of persones, whyles he one whyle hath regard of the Jewes, speakyng in their persons, another while of the Gentiles, sõtyme of bothe parties, nowe the ryght beleuers, and then the faythles, takyng vpon him sumtyme the weake, sumtyme the strong persones parte, sumtyme of the godly, and sumtyme of the vngodly. By meane whereof it cõmeth to passe, that the reader wandering vppe and downe, as it were in wrenches, or (as some call it) in a mismate diuerslye tournyng and wyndyng, neither seeth, where he came in, nor yet wel knoweth, which waye to go out. Insomuche that Origen both truly, and properly (me seameth) likeneth Paule to a man, which bryngeth his frende into a very riche princes palace, by tournyng of wayes & secrete chambers very doubtfull and cumberouse, and sheweth hym the great treasures and heapes of goodes sumwhat a farre of, and some thinges setteth before his eyen and would haue sum thinges not sene at all, oftetymes when he went in by one doore, he goeth out at another, so that the straunger his frende maruayleth, whence he came, where he is, and whiche waye to get out. This knew also sainct Peter in his seconde epistle, saying: that there wer in Paules epistles certayne pointes harde to be vnderstanden, which the vnlearned, and vnstable peruerted to theyr owne destruccion. Herein haue we, asmuche as in vs laye, labored to exclude suche difficulties, sayyng that sumthynges so peculiarly belong to Paules tõngue, that in some places they could not be chaũged, of whiche sorte these be, fayth, grace, the body, the flesshe, the members, the spirite, the mynde, the sence, to edifie, with suche other lyke, whiche as they should not vtterly be chaũged, so haue we labored to mollifie the hardnes of them, asmuche as myght be. But now let vs heare Paule hymself speakyng to the Romaynes, or rather in them more grossely and playnlye to vs all.

The paraphrase vpon the Epistle of the Apostle saincte Paule to the Romaynes, by Des. Erasmus of Roterodame.

The first Chapiter.

[illegible] the seruaunt of Jesus Christ, [illegible] an Apostle, [illegible] once, after the spirite that sanctifieth [illegible] againe from death, by whom we ha[ue] [illegible]

Paule euen I [illegible] [illegible] to be [illegible] [illegible] [illegible]

[illegible] an Apostle, not made [illegible] [illegible] [illegible] and speaketh [illegible] [illegible] [illegible]. [illegible] haue receiued grace and apostleship, that by [illegible] [illegible] [illegible]

of Iesu christ Lectea: names of countrees put you now at quiete, wh
ch though a fauo,able and gentle fatherly, are now made one name
christian.

The title

¶ To all you the best Romes beloued of God and called to sainctes grace be with
you and peace from God our father and from our Lord Iesu Christ.

¶ To all you therefore as many as be at Rome, the beloued of God and called to sainctes, as from your fo,mer lyfe are ca,ried to
good,ness grace and peace with ¶ unto you not lyke as the world gi
ueth money wrought but a sub,stantial and a new grace that is to wete christes
gift of faith taught by the gospel perfect reuiling and bri ng to, ough
the bete abol ishement of al the offences of your forme life a quiet peace
of conscience and a fed fast peace and fresh fa with God which thou
stent er gotten by any he pe of the holy workes no yet by keeping
of vnto lawe but are ofered to of a mere by the free gifte of God the
father, and his sonne Iesus Christ our Lo,d.

Christ is

¶ Ye first I thanke my God through Iesu christ for you all that your faith is
spoken of [illegible] long to ter you, a
[illegible] might have [illegible] and ¶ paul.

And fy ¶ of all bete ly in all your names ¶ send thanke to God the
father which be ro,ough [illegible] bis ton is ha b given you bio ,ka,e,
wo che bete ore, [illegible] are now ro,ough your faith in great re
nowne in al the world, as I muche spoken of. [illegible] ¶ ye
ter lone ¶ beare to wit be you can not be bute ne but bely pe ant.
¶ [illegible] God be father to my witnes whom ¶ now being deuoted from
the pace law do [illegible] not with the glorie and cere mon ies
fleshly, but spi ritual ly ou preaching the gadsome tidings of his sonne
Iesu, [illegible] ¶ remember you in my prayers [illegible] goodness [illegible]
meane be that my long be ,e made unto bio day a [illegible] take effect,
which is that his pleasure may be, ¶ hap pi ness ly and with a ne
ce ssitie cume to you. ¶ fo, [illegible] a great longing haue ¶ to see you,
not fo, any aduauntage of mine to be able to do, ng but to bette
lour g the among you not the grosse gifte of [illegible] but the spi
tuall gifte of [illegible] to stabel e you mo, e fully and that ye haue a ready
bi [illegible] to speake it better, that euery one of us may be to bette
comfo [illegible] ¶ ha be ro fun to, you fa rth and pe [illegible]
[illegible] of loyne be mane wherof che will in us that bolde out
farther, ough mutual ielo,sing be more arbed and stieng bird.
¶ be ieuir why chis ha, ¶ not bitherto bene bone, iele not of me

¶ would

[illegible] Christe
[illegible] also to the gentile.

I would rather affirme yourselfes herein, that oftentimes purposed I to come to you, but hitherto [illegible] or other lyke hindrances: that I could not ariye to this country here I so much desire to see you: that I might [illegible] among you, as I do among other gentiles. I am debtor to Grecians and barbarians, I am debtor to the wise and fooles. Wherefore I am ready to preache the gospel unto you also that are at Rome. For I am not ashamed of the gospel of Christe: for it is the power of God unto salvation to every one that believeth: to the Iewe first and also to the Grecian. For therein is the righteousnesse of God revealed from faith to faith: as it is written: The iust shall live by faith.

Christe.

For Iewes and Grecians.

The gospel.

The wrathe of God appeare from heaven against all ungodlinesse and unrighteousnesse of men, which holde the truth in unrighteousnesse.

And whereas heretofore men thought righteousnesse to stande in ceremonies, now by preaching of Christes gospel all men knowe righteousnesse not of works, but of God in Christe, which standeth not in superficiall workes, ceremonies, but is wonne by lively workes, men knowledge, and content.

that God nowe performeth that, whiche he long synce by the mouth of his prophetes promysed to do. Euen as Abacuc the prophet sayd, saying
Abac. ii. B. the righteous shal liue by fayth.

The text. For the wrath of God appeareth from heauen against al vngodlynes and vnrigh[illegible] ... [illegible] ... and serued the thinges that be made, more then him that made them, whiche is blessed for euer and euer. Amen.

For whereas before this tyme al people in maner without al punishement and correction, as though God hadde wynked and laughed at mens synnes, fell to mischiefe, now declareth he openly by his sonne sent from heauen, that his wrath is so good and iuste, and redy to take vengeaunce vpon al men after what sorte soeuer they be vngodly or vnrighteous: yea, euen vpon them, that to whome the trueth is come are straungers, because the trueth in maner knowen vnto them they applied not to godly and vertuous conuersation but beyng neuerthelesse in their lyfe euill: and because also they knowyng muche more of God than the rude and ignoraunt people, were yet no lesse beastly than the other. God in hys wysedome and perfitnes as he is, can in no wyse by mannes wytte be knowen, and yet so muche as by it might be vnderstanden, men haue obteyned albeit not so muche neither without his great goodnes. For neuer had they gotten so muche, had not God opened it vnto them, as he in dede did, and not only by the bookes of the prophetes in whiche though he onely spake vnto the Jewes, as I sayd, yet by the wonderfull creation of this whole world.

[illegible]

For notwithstandyng God hym selfe can not be sene, yet is he by many wayes knowen, through beholdyng this worlde wrought so wonderfully, and gouerned also so meruaylously. Whereof albeit a beginnyng there was, and hereafter an ende shal folowe, yet by the workemanshyppe of it is vnderstanded the power of the maker, whiche neither hath begynnyng nor endyng: yea and moreouer his Godhead also, wherein he alwayes was in beyng and of moste perfection, euen before the worlde was made. All whiche was by God done, because they should haue none excuse left them to cloke their wickednes withal. For, where they knewe well that a God there was, yet neither honoured they him as God chiefe ruler and gouernoure of al, nor yet gaue hym thankes, as to the geuer of al goodnes, whom doubtles they were yet of dutie bounden to laude and prayse for the

[illegible]

S[illegible]

same know[illegible]ge, whereof they were so proude, but [illegible] with the blast of vayne[illegible] they became vayne [illegible], and [illegible] their [illegible] hartes [illegible] [illegible] darkened [illegible] made of accordance [illegible] because they boasted them[illegible] to be wise [illegible] and eloquent.

Marke nowe into what [illegible] and foolishnes they fel. They [illegible] and counterfaited the maiestie of [illegible] not onely after the image of a mortal man, but also after the image of [illegible] [illegible] beastes, and crepyng beastes. And in [illegible] of [illegible] [illegible] of God, he suffered them to runne on headlong, that they [illegible] [illegible] [illegible] to [illegible] [illegible], that [illegible] [illegible] and dishonoured [illegible] bodyes [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] made with [illegible] and [illegible] [illegible] [illegible] worshipping [illegible] [illegible] that made [illegible] [illegible] [illegible] to whom onely prayse is to be geuen as [illegible] [illegible] worthy thereof for euer. Amen.

[illegible] God gaue them vppe vnto shamefull [illegible]. For euen their wemen did chaunge [illegible] naturall vse into that, whiche is agaynst [illegible] [illegible] also the [illegible] [illegible] [illegible] [illegible] one with another, [illegible] [illegible] [illegible] and receyued in them selues the rewarde of their errour, as it was accordyng. The texte.

[illegible] this meanes I saye God beyng displeased suffered them to [illegible] [illegible] [illegible] and beastely lustes. [illegible] [illegible] [illegible] [illegible] but also their wemen forgettyng their [illegible] [illegible] [illegible] [illegible] womans body into that whiche is agaynst nature [illegible] [illegible] [illegible] [illegible] leauyng as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and abhominable lustes, [illegible] one vpon another [illegible] vpon his like committed [illegible] [illegible] [illegible]. And after they had [illegible] [illegible] [illegible] done [illegible] to God, rewarde was geuen vnto them meete for suche madnes.

[illegible] And as they regarded not to knowe God, euen so God deliuered them vp vnto a [illegible] Whiche men [illegible] [illegible] [illegible] of God [illegible] [illegible] howe that they whiche commit suche thinges [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the same [illegible] [illegible] [illegible]. The texte.

For, as they coulde neither be content to acknowledge and honoure God,

God whō their office he knew so against God suffered them being blinded with their owne backenes to walke foo thinkedness of minde, a thing so farre that they committed suche detestable facties as beseemed not reasonable man to do, whiche were disworthy of all manner of iniquitie, fornication, couetousnes, wickednes, enuie, murder, debate, deceipte, malitiousnes, euil disposed, whisperers, backbiters, haters of God, doers of wrong, proude, boasters, inuentors vp of mischiefe, disobedient to father and mother, without order, vnkyndly, vnnatural, couenant breakers, louing, truce breakers, vnmercifull. These people whereas they right well knowe, that God there is, knowe also that he is iuste, and in euery point iuste, so that it can not be auoyded, but that suche outrageous offenders are worthy death, not onely do suche deedes themselfe, but also consenting to other, that doe so, are to the barrenned an occasion of stumbling stone.

The.ii.Chapter.

Therefore art thou inexcusable O man whosoeuer thou be that iudgest, for in that same wherein thou iudgest another, thou condemnest thyselfe, seyng that thou doest the same thinges that he doth. But we know that the iudgement of God is according vnto the truth against them which do such thinges. And thinkest thou this O man that iudgest them which do such thinges and doest the same, that thou shalt escape the iudgement of God? Or despisest thou the riches of his goodnes, and his patience, and his long suffering? Not knowing that the kindnes of God leadeth thee to repentance.

NOw maketh it so greatly for the purpose to say that whosoever with words abhorre suche enormities, yet to allege that the magistrates by the lawes inhibite and punishe them. For, whatsoever are euen to the trade of this life fouldest, the same thinge to happen doth. Nothing therefore hast thou to excuse thyselfe vnto God, whosoever thou be, vnto the whom nothing at thine own pleasure for denyed an other. But in the rather aduertise the that whiles thou geuest sentence vpon an other in so doyng thou condemnest thyselfe. For in as much as thou takyng vpon the the office of a iudge doest euen the same thinges to, whiche thou condemnest another. Inasmuche thou art in the same thinge faultie that be. Farthe whiles thou geuest sentence against him, thereby pronounced thou sentence against thyselfe. Yea mayest thou beleue and thyne iudgements escape paraduenture, because they vpon coniectures onely and like shooes geue sentence, and are not able to see the secretes of mannes harte. But God whiche seeth, and knoweth all thynges, shall against all suche barnouke offenders as we here to speake of geue sentence of iuste damnation, not vpon any tender or apparent proofe but euen as the verye truth is.

But what doest thou so fatte, thou man stande in thine owne phantasie? I speake to euery iudge, as herein knoweth himselfe to be, whilest thou iudgest suche offenders, that thou canst escape Godes iudgement

meuest thyself beyng as they be, and lokest thou to escape [illegible] the iudgement [illegible] cannot escape [illegible] sentence whiche [illegible] can not auoyde [illegible] both wordes [illegible] put the in hope to escape vnpunished [illegible] the [illegible] rycheness and bounteouse goodnes of his long bearyng with the in deferryng the punishement of thy [illegible] as though he wer suche one as woulde either wynke at [illegible] Vnderstandest thou not that this goodnes [illegible] sufferaunce [illegible] vpon [illegible] not offenders in hope of escapyng punishment, but [illegible] leadeth the to penaunce and amendment [illegible] that vpon [illegible] of his great benefites towarde the, thou shouldest at laste begynne to [illegible] thy lyfe to be [illegible].

But thou [illegible] Thereth [illegible]

[illegible] But vnto them that [illegible] righteousnes, shall come [illegible]

[illegible] the lawe, but of nature the [illegible] are a lawe vnto themselfes [illegible]

[illegible]

But thou thy selfe tournest the goodnes of god towardes the, to the encreace of thy damnation. For whyle thou [illegible] mynde as canne by no meanes be [illegible] and so farre [illegible] god prouokyng to the amendment, no [illegible] thou dost but procure and laye vp the treasure of goddes wrathe agaynste [illegible]. And albeit the wrathe and vengeaunce of God be not nowe [illegible] seene and perceyued, yet shall it in tyme to come be founde [illegible] that fearefull daye when without al fauour [illegible] more earnestly be punished, by how muche more [illegible] goddes gentle callyng of [illegible] to amendment, and [illegible] too, for the exacte sentence of god shal be [illegible] corruptly nor parcially pronounce, as men are wont to doe, but as a most vpryghte iudge, and one that knoweth all thynges [illegible] ces deserues be [illegible] rewarde [illegible] to some [illegible] euerlastyng, to them (I saye) whiche hauyng a confidence in the promyses of the Gospel, continewe styll in godlye lyfe, without [illegible] of [illegible]

[illegible]

[illegible] ... for the name of god is euyl spoken of among the Ge[ntils] ... [illegible]

What cause then hast thou that art a Jewe to glorye of the lawe? Beholde thou whiche to be called a Jewe thinkest it a great matter, and vpon the pryuilege of the lawe graunted vnto the [illegible] ... boldely that god is author of thy re[ligion] ... [illegible] thou knowest the hole [illegible] ... [illegible] by the lawe [illegible] ... what is to be [illegible] what thynges are to be auoyded, & what is [illegible] to be [illegible] but thou hast a [illegible] confidence that thou art able to be a [illegible] to suche as are in darknesse & to geue them lyght which [illegible] ... that is to be a teacher of the [illegible] ... be [illegible]. Because the lawe hath in the brought to perfect knowledge [illegible] ... and order of lyfe and the rule of truthe [illegible] ... the grace of the gospel to be preferred before the Gentils [illegible] ... but rather [illegible] that the knowledge of the lawe, whereof thou [illegible] ... before the iudgement seate of god make thy matter wo[rse] ... [illegible] ... For the [illegible] whereof thou [illegible] ... Thou [illegible] the lawe, what teachest thou? [illegible] ... whiche teachest an other [illegible] ... [illegible] that a man shoulde not steale, and [illegible] ... [illegible] ... [illegible] ... [illegible] ... honourest & [illegible] god the author therof [illegible] ... [illegible] ... god [illegible] ... [illegible] ... [illegible] ... among the Gentils [illegible] ... vpon the title of god and his lawe [illegible].

[illegible] ... [illegible]

[illegible]

The paraphrase of Erasmus upon the

[illegible]

[illegible] good man [illegible]

[illegible] good [illegible]

[illegible] good [illegible]

[illegible] good [illegible]

approue

bym whose approbacion

is perfite [illegible]

and [illegible]

[illegible]

The.iii.Chapter.

[illegible] Theris [illegible]

[illegible] that thou [illegible]

[illegible] here some one will saye, yf the whole matter [illegible] and [illegible] maners [illegible] with [illegible] what [illegible] then hath the [illegible] more than the Gentile [illegible] what [illegible] and [illegible] gouerne [illegible] and the [illegible] of [illegible] make the Jewes [illegible] the law [illegible] offered [illegible] goddes grace offered [illegible] better [illegible] Jewes state and condicion, than is the Gentiles [illegible] among all [illegible] vnto them [illegible] the worde of god [illegible] the [illegible] and prophetes [illegible] god [illegible] to speake [illegible] the great bountiousnes of god [illegible] and the [illegible] more [illegible] by the ghospell, whiche [illegible] to the truthe [illegible] For the knowledge of [illegible] lawe and of the [illegible] of the Prophetes are as it were [illegible] and a furtheraunce [illegible] of the ghospel. [illegible] to the [illegible] reuerence to the ghospell [illegible] the [illegible] promise of god shall not take [illegible] whiche he [illegible] God [illegible] god [illegible] kepe his promise [illegible] whiche he [illegible] the [illegible] of the promise [illegible] that god is trew [illegible] he is trew [illegible] to performe [illegible] he promised [illegible] of men [illegible] their owne [illegible] promise of god [illegible] faythful [illegible] but man, in as muche as he is but [illegible] That the promises of god ben moste certayne [illegible] and [illegible] psalme of Dauid, saying [illegible] thou [illegible] appeare [illegible] and [illegible] as often as [illegible] shall [illegible]

[illegible]

the lo[illegible], suche one as maketh vayne promises falsely and [illegible] [illegible] [illegible] [illegible] [illegible] because he hath not perfourmed [illegible] promise made to the stocke of Abraham. [illegible] I cannot denie but that I [illegible] to be [illegible] of the promise [illegible] hath it that the [illegible] truthe shoulde [illegible] commended and spoken of [illegible] [illegible] glorie the [illegible] gentyles.

[illegible]

But here [illegible] man [illegible] thinke this, yf by myne vnrighteousnes the righteousnes of god be more commended and set forth, what shall we then saye? [illegible] and suche as [illegible] [illegible] I speake not in myne owne name, but in the name of the [illegible] people. For [illegible] [illegible] good [illegible] [illegible] of this [illegible]. For yf thus by goodnes [illegible] [illegible] the truthe might the better be knowen [illegible] and that [illegible] shoulde [illegible] glorie [illegible] why [illegible] [illegible] people [illegible], taking vs as though we [illegible] thereof [illegible] of God be [illegible] [illegible] [illegible] [illegible] [illegible] goodnes [illegible] [illegible] of god of his goodnes [illegible] [illegible] to his glorie.

[illegible]

But nowe to returne to our purpose what shall we saye? Are we that are Jewes in better case than are the paynyms? Not a whit. I meane touching grace and [illegible] promised by the gospell, though at the beginning of the same [illegible] vnto vs by God we [illegible] to [illegible] them. For we haue already playnly proued, that both Jewes and Gentiles are all subiect and

shall

that were long agoe. As to the gentiles the matter is more playne than can be denied. And yf the Jewes are in the same case, theyr owne scriptures beare sure witnesse. For in the psalme of Dauid they write in this wyse: there is none righteous, none is there that understandeth, [illegible] God all are wandered out of the waye and therewith also become unprofitable, no man is there that doeth well [illegible] not so muche as one. Againe in the [illegible] psalme they, theyr throte is an open sepulchre, with their tounges haue they deceiued: the poyson of the serpent [illegible] is under their lippes. In the [illegible] psalme likewise whose mouth is full of cursing and bitternes. And [illegible] these [illegible] the prophete [illegible] saieth: their fete are swift to shed bloud; destruction and wretchednes are in theyr wayes, and the way of peace haue they not knowen: there is no feare of God before theyr eyes.

We knowe, that what [illegible] the lawe [illegible] that [illegible] under the lawe, that al [illegible] The texte. to God, because that by the dedes [illegible] [illegible]

[illegible] touche not us belong to the [illegible] that [illegible] the lawe [illegible] [illegible] [illegible] none other purpose [illegible] [illegible] but [illegible] to declare that the whole worlde was [illegible] to God [illegible] bene able to make [illegible] in the sight of God, [illegible] to be [illegible] one [illegible] [illegible] [illegible] against the lawe [illegible] [illegible] knowe his owne [illegible].

[illegible] the lawe is [illegible] The text. [illegible] God [illegible] on all them, that beleue.

[illegible] appertayned to the lawe to theym [illegible] they [illegible] before the lawe geuen knewe not so wel [illegible] there nowe by preachyng of the gospel [illegible] declared [illegible] doeth no helpe of [illegible] lawe [illegible] the lawe and prophetes spoke of before. [illegible] not of the lawe, but the [illegible] of God [illegible] neither by circumcision nor Jewes ceremonies, but through faith and a sure trust in Jesus Christ, who alone geueth true and perfite justice, not onely to the Jewes or to any other [illegible] nacion, but without [illegible] to all and euery man, whiche hath a sure trust and confidence in hym.

[illegible] The texte. [illegible] that ye might be made [illegible] and the [illegible] of God [illegible]

For as the bicause is to general that all are this farte gone that before God there can of they, there ought nothing giue vnto mount all of the lawe God. whom they haue offended, ye to be made righteous. which righteousnes he geueth not as wages due to, keeping of vnto the law, or of the lawe of nature either. but freely through the great mercy of God. preuented not by works but by Jesus Christ. by whose blood we are redemed from the tyranny of sinne. For Jesus as it cannot be denied. had in times past this, mercy table. a shadowe and figure of that which should afterward fulfilled. but now hath God declared. Christ to be vnto all people the very propiciatory, mercy table, and secretarie to the mercy that God is prepared, according to, Christ. with out sinnes he in christ now be made at one with God not by the blood of beastes as the Jewes. but by christ his owne blood of Christ himselfe, which he hath shed for the sinnes of all men. thereby declarying his righteousnes to all. who is which he hath, though he often in abeto, to geueth the sinnes of out to, not for. For he would yet haue he nowe, a bruised, to fal again into the pro, ser doubt he this because men haue beleued to much. but because this power was ordo do, pro, is it to be supposed that God hath both this time suffred his people to turne at vnto out of his lawes. to conclude in one subject he made he wil not what they did, fauoured their outrages. but rather in this time long before appointed to Christe his ryghteousnes. that to it might clearly appeare that he is both, equitie and in all poynts ghteous of him self. and the onely author of out iustice, which he indifferently geueth to all iustie, as because the gospel of Jesus Christ

Ye men. Where is then the ouer pryde geuen vnto. By what lawe? of works? nay but by the lawe of faith.

For we do iustifie, as it is then answere thou me. which art a Jewe, where be thy pryuiledges becomes. They are vndoubtedly taken from the. and ouer passed after thou of thou since the time that it hath pleased God in the go pel of Christ to make all nations equal. For, runne the holy Scriptures haue now both and vocation offered vnto them. But then by what law I pray you are they excluded. are they excluded by the olde ceremonial lawe of works? ye not is. but by a newe lawe. iustie as nothing else requireth but a liuing farth in the loue of God.

Ye men. Therefore we be of that a man iustifieth be farth without the deeds of the lawe. [illegible] iustifieth the circumcision that is of [illegible] we then destroy the lawe through faythe? God forbid. But we establish the lawe.

For, we hold as in order the truth is. that euery man may henceforth through farth be made righteous. though he kepe not the workes ceremonies of vnto the lawe. The lawe of ryghteousnes therof pertaineth here vnto appertained to the Jewes. but the benefite of Gods mercy offered by the gospel. God now generally offered to all men. To be a Jewe or only God of the Jewes. To be not also God also of the gentiles. Doubtless there is none but that he is God of all nations. also of the gentiles as of the Jewes. Then further. there is but one God onely. as good reason is it, that his gifte be also vnto common to all. albeit vpon it follow

[illegible]

The. iii. Chapter.

[illegible]

[illegible]

owne hand obtained the prayse of rightwousnes [illegible] that he gote it not by kepyng of any [illegible] but by that fayth whereby al men both Jewes & Gentiles [illegible] [illegible]

[illegible]

[illegible] not grace & pecunio as one bute be so, the workes of Moses law,
but by the ceremonies of God whiche we are moued & allured to be cut.
Wherefore are they auailable whole but circumcision is so geuen & whole
[illegible] are couered [illegible] that nor to whom the Lord doth not impute
sinne. By whiche ceremonies & how righteousnesse is so geuen done
against Moses law. And how also sinnes done against the law of nature
are couered. Wherefore we haue & pecunio that loue as though Christ
haue attained to his iustitiare haue no kind of sinne layed vnto their
charge. In all which the carying out of the prophetes there is of keeping the lawe
[illegible] made vnto vs vnto vnto, though the Iewes be neuer
so much be [illegible] that they should preuaile [illegible]
[illegible] of the
[illegible] righteousnesse [illegible] vnto vs, [illegible] ouerthrowing the gentiles [illegible]

Where is

[illegible] remember me to this question whether this
[illegible] pertaine to vs [illegible] are circumcised
[illegible] to [illegible] and what
[illegible] and what the ceremonies of the lawe meane. But we be
[illegible] the earth was reuerenced righ-
teous [illegible] father and beginner of the Iewes
[illegible] perfect, righteous. So as
[illegible] that the newness build by other
[illegible] whether there is a part was put
[illegible] was called righteous but
[illegible] was a
[illegible] parte of the [illegible] rather to be [illegible]
[illegible] Consider that he to, his
[illegible] obtained the praise of a righteous man, cannot be
[illegible] he as a [illegible] Abraham was [illegible] neither
[illegible] vnto to be [illegible] to, rather that he
[illegible] he that of [illegible] should [illegible] through whom a [illegible]
one of [illegible] obtaine this [illegible] a [illegible] of righ-
teousnesse. [illegible] his earth of his was be counted to righteous. First [illegible]
[illegible] circumcision not as a meane whether to make [illegible]
teous but [illegible] as a marke & token a noble man one [illegible] not before God
whether the Iewes should be knowen to be his [illegible] in which being
not circumcised [illegible] God [illegible] as he was had [illegible]
his earth pleased God. If [illegible] had been [illegible]
[illegible] righteous then would it appeare
[illegible] that [illegible] righteousnesse appertaine onely to the
circumcised. But in him was it contrary as which to his earthes sake was

by God pronounced righteous, before that he was circumcised [illegible] he was circumcised [illegible] And afterwarde ensued circumcision, not as a meane to make him righteous [illegible] he [illegible] outwarde [illegible] of the true circumcision [illegible] pure and godly life [illegible] afterwarde [illegible] would [illegible] because [illegible] the kinde of circumcision is not ministred with a sharpe [illegible] cutting of a litle [illegible] to the [illegible] parte of the [illegible] but wrought by the spirite of God [illegible] out of mens heartes all naughty desires [illegible] be a certaine [illegible] Abraham [illegible] [illegible] [illegible] of God, [illegible] Abraham [illegible] example of faith [illegible] [illegible] [illegible] righteous [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] are not excluded [illegible] [illegible] [illegible] [illegible] and haue nothing [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of God [illegible] righteous [illegible] [illegible] [illegible] [illegible] begotten [illegible] [illegible] men [illegible] good condicions and maners of [illegible] [illegible] God [illegible] [illegible] from his lawful children.

[illegible] For the [illegible] [illegible]

[illegible] Abraham [illegible] neither for keping of Moses lawe, whiche was not at that tyme geuen [illegible] [illegible] [illegible] that is to wete, that the dominion of the whole world [illegible] to his posteritie [illegible] [illegible] righteous [illegible] the Jewes [illegible] right of [illegible] right of [illegible] of the same [illegible] [illegible] other wayes be [illegible] to posteritie than by [illegible] [illegible] [illegible] of the whole [illegible] [illegible] vnto the Jewes by the [illegible] of the lawe [illegible] that they

[illegible]

Abrahamde

[illegible]

Dyffe. Dence

[illegible] in his promises, whiche was not onely able to make the barreine to be [illegible], but also to [illegible] the deade to lyfe agayne. [illegible] that when he was afterwarde commaunded to [illegible] his only sonne Isaac, in whome alone all the hope of his posteritie rested, yet nothyng doubted he of the fidelitie of the promise maker [illegible] Abraham wel [illegible] his owne myght be [illegible] and knewe al other god was able to [illegible] [illegible] as thoughe they were to [illegible] [illegible] power to [illegible] good thing but to be [illegible] [illegible] of god, [illegible]

[illegible] which was now deade [illegible] unbelief, but became strong in faythe [illegible] he which had promysed, the same [illegible] good [illegible] rekened to hym for righteousnes.

[illegible] was the strong [illegible] faythe of that good [illegible] [illegible] of god [illegible] [illegible] strength.

Th[illegible] is the glorie wherwith god is [illegible] which [illegible] no [illegible] and [illegible], as the scripture sayeth it was rekened vnto hym to ryghtcousnes.

[illegible]

Nor is it to be supposed that this was written onely for Abrahams sake [illegible] his faith was rekened [illegible] ryghtcousnes [illegible] scripture [illegible] but [illegible] of Abraham [illegible] that as Abraham [illegible] without [illegible] of the lawe [illegible] good [illegible] ryghtcousnes [illegible] of the lawe onely [illegible] Abraham was [illegible] beleued god. [illegible] ryghteousnes [illegible] god [illegible] to be [illegible] from death [illegible] in the fygure of Isaac [illegible] that the faith of Abraham was no [illegible] god [illegible] the deade [illegible] ryghteousnes and [illegible] but Christ [illegible] to death [illegible] faith [illegible] from death to the [illegible] death [illegible] was to be [illegible] from death [illegible] and [illegible] into a newe kynde of lyfe [illegible] of ryghteousnes whiche we haue through his goodnes receyued.

The v. Chapter.

[illegible] bulacio bryngeth pacience, pa[illegible] hope maketh not ashamed, for [illegible]

[illegible] that [illegible] betwixt god and man now are we [illegible] of peace with god, because that of wicked [illegible] people we are made ryghteous [illegible] that neither by [illegible] whiche [illegible] our [illegible] workes but as our father Abraham was [illegible] god [illegible] father [illegible] that neither through Moses [illegible] of god [illegible] which with his [illegible] our offences [illegible] his death [illegible] god [illegible] opened [illegible] through [illegible] of the [illegible] In

The paraphrase of Erasm is vpon the

The text.

and by the blood of his lorde, reconciled vnto hym that we (though lorde) fal no more into his displeasure. and (that he) vnder no colour of more grevous dangers not only to, our (prouide) but also because we (found) com or (in) the (ascent). Christ dyed to, be but to, a (ransom) but (for) our (sins) gaynst (us). And as he dyed to, be (a) ransome (for) our (sinnes).

Christ

Christ (for) (which) (we) (were) (enemies) (we) (were) (reconciled) (to) (God) (by) (the) (death) (of) (his) (sonne) (much) (more) (being) (reconciled) (we) (shall) (be) (saued) (by) (his) (life) (and) not (only) (so) (but) (we) (also) (reioyce) (in) (God) (by) (our) (Lord) (Iesus) (Christ) (by) (whom) (we) (haue) (now) (receyued) (the) (atonement).

Now and if by his death he (wrought) so much (for) us (that) where (we) (before) (that) (time) (god) (was) (with) (us) (in) (our) (offences) and (displeased) (we) (haue) (much) (rather) (greater) (and) (more) (excellent) (matter) (rather) (we) (shall) (be) (saued) (by) (his) (life) (that) (we) (are) (not) (fal) (in) (our) (displeasure). (Christ) (hath) (dyed) (to) (ouercome) (sin) (and) (death) (and) (hath) (ouercome) (sin) (and) (death) (by) (his) (life) (that) (he) (hath) (ouercome) (sin) (and) (death) (he) (hath) (ouercome) (sin) (and) (death) (by) (his) (death) (but

teche what is good, and what is not, sinne is not yet imputed, no more was it layde unto the [illegible] charge, yf they ought dyd agaynst another lawe. Therfore before the lawe geuen, whiche shewed men theyr synnes, by reason of the lawe of nature the worlde in dede was not utterly without synne: but yet was [illegible] then at that tyme with themselves and as it were without [illegible] to a [illegible]. As though they had ben utterly synles. For so much as therfore he was not yet come, who should take a waye the [illegible] of the worlde and vanquishe the [illegible] of death, death which [illegible] through Adams offence [illegible] even upon them also whiche had not wilfully offended agaynst the commaundement of God as Adam dyd, [illegible] than have [illegible] and [illegible] whiche should come long after, and yet in any [illegible] not that he [illegible] but that he in some poynt [illegible] in this poynt lyke, that both were the begynners of a [illegible] the one [illegible] the other of [illegible]. In this lyke [illegible] both [illegible] derived into theyr posteritie [illegible] the difference is that [illegible] Adam was the begynnyng of [illegible] and synne, but by the [illegible] Adam [illegible] all grace and goodnesse.

The texte. But the gyfte is not lyke as the synne. For yf through the synne of one many be dead, much more plenteous upon many was the grace of God and gift by grace which was geuen by one man Jesus Christ.

But now as [illegible] two are partycipant [illegible] yet they not equall. For be sides that [illegible] it is a thyng more [illegible] to save than to [illegible] and [illegible] to Christ to save than was Adam to [illegible], so that [illegible] more effectuall [illegible] to geue lyfe than was the transgression of Adam to worke death. So that in all poyntes the [illegible] goodnes [illegible] the offence of Adam [illegible] our first parent [illegible] of hys [illegible]. For if one [illegible] so great a number [illegible] the benefite of God [illegible] gifte which he hath [illegible] by one man [illegible] I meane Jesus Christ [illegible] that he hath not only taken away the [illegible] of death and synne, but hath [illegible] in stead of synne [illegible] and in the stead of the [illegible] of death the kyngdome of lyfe, so that the offence of Adam through the great mercy of god, turned to our welth and advauntage.

The texte. ¶ And the gyft is not over one synne, as death came through one synne of one that synned. For the damnacion came of one synne unto condempnacion: but the gyft came to justifye from many synnes. For yf by the synne of one, death raygned by the meanes of one: moch more they which receave aboundaunce of grace, and of the gyfte of ryghtewesnes, shall raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

[illegible] through Adams onely offence damnation entred, and through onely Christe [illegible] salvation, yet is not one equall to another. For [illegible] damnation had [illegible] begynnyng, that the synne of one [illegible] his posteritie, by meanes wherof it aught [illegible]

of grace,

[illegible]

The.vi. Chapter.

The text.

¶ What shall we say then? shall we continue in sinne that grace may be abundant? God forbid. How shall we that are dead to sinne live any longer therein? Know ye not that so many of us as are baptised into Christ Iesus are baptised into his death? We are buried then with him by baptisme into death, that like as Christ was raised up from the dead by the glorie of the Father, even so we also should walke in newnesse of life. For if we be graffed together in the similitude of his death, we shall be also in the similitude of his resurrection. Knowing this, that our olde man is crucified with him also, that the bodie of sinne might be destroyed, that henceforth we should not serve sinne. For he that is dead is iustified from sinne.

¶ Lest because we before sayd that through the law sinne increased, that it might be thus good sayd, that the grace of God more encreased, lest by so saying some take occasion to continue in sinne, and that we therefore with him also sinne abounde and encrease Gods grace towardes us, well done were it to sinne more often, that his free gift may more and more encrease. Herebyto ¶ answer that place lest it that any man should to think. Then ¶ to sayd, ¶ mente and spake of the sinnes of our former life, which God of his goodnesse rumed to our benefit and profite. But now after that we are once brought to be very, and of sinne into the kingdome of innocencie, God forbid that we should again departe from our redemer, and fall againe bondslaves into our olde enormous subiection. ¶ Vse and death are so quite contrary the one to and other, that the one bestroyeth the other. Neyther can they aliee the consideration thereof together. ¶ Therefore if that as soone as we begynne to live to Christ warde we be dead towardes the deuil, verily what reason hereof hereby that we should still live to him warde, to whom we are altogether dead? ¶ If we live to Christ, then liue we not to ¶ deuil. ¶ But if we through sinne liue to the deuil, then are we to Christ warde dead. But now to so much as we liue to Christ it foloweth that we are dead to sinne, which he hath by his death vanquished. ¶ Moreover it is that we should know since we have received the baptisme of Christ, what the lord baptisme in his bodie to be worke and signifie. ¶ Not sinne we are in Christes name baptised we are with him reuiuing ¶ sinnes of our former life, which sinnes are through his death abolished, and not only so, but buried also are we with him, that by the same baptisme that as he, which he vnto such spiritly being vnto our sinnes was raised up again to life eueriastyng, not by any worldly power, but by the mighty power of his father, so should we being through him called out of the death of sinne, a becomen dead to our former life leading hereafter a newe life, walke in the trade of godly conuersacion, continually encreasing, growe from better to better.

¶ Forasmuche that we are through baptisme planted into Christes bodye, and in manner altered into him, more is it that whatsoever we are done in him

hym, whiche is oure head, the same be of vs, whiche are his membres, [illegible] experienced or is loked for [illegible] to come.

When is he agayne [illegible] into heauen and sitteth in glorye at the right hande of his father. All [illegible] thynges alreadye done in Christ, we maye oure selues [illegible] to more, if [illegible] present tyme as muche as in vs lyeth we folowe the same, and diligently put them in vre. Therfore it we through baptisme haue buried our former lyues, and [illegible] taken therein as we maie [illegible] death, [illegible] mete and conuenient to it, that we [illegible] takyng the fil[illegible] of synne, and [illegible] exercisyng our selues in good workes, expresse in our lyfe [illegible].

To [illegible] death is neither to [illegible] selues, nor yet to hurt oure bodyes, but [illegible] well knowe [illegible] with [illegible] and frowarde appetites we haue [illegible] dead [illegible] generacion we shall [illegible] [illegible] [illegible] of heauenly [illegible] as [illegible] beginnyng [illegible] dead [illegible] Christ [illegible] vpon the crosse [illegible] [illegible] we [illegible] be called [illegible] [illegible] in vs [illegible] and [illegible] [illegible] [illegible] that we [illegible] [illegible] that after this [illegible] as I haue now expressed, foloweth [illegible] dead is euen become a righteous man, and is no longer subiecte vnto synne, from whose [illegible] is alreadye deliuered.

Wherfore [illegible] we be dead [illegible] Christ [illegible] that we shall also liue with him. [illegible] [illegible] [illegible] [illegible] [illegible] dead, as touchyng [illegible] [illegible] Let not synne [illegible] [illegible] the lustes of it.

Therfore, as we haue now oftentymes sayd, we be to [illegible] dead, [illegible] so [illegible] our former lyfe [illegible] our trust is hereafter [illegible] [illegible] [illegible] to liue with hym, and to [illegible] with him, that we [illegible] [illegible] as farre as possible is resemblyng Christ, who submitted not him [illegible] to death, that in him death shoulde haue any power after, but rose agayne to liue euer afterward. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that he nowe liueth, he liueth to God his father, by whose might he was [illegible] death raised to lyfe euerlastyng.

And as it was in Christ, so thynke your selues once dead to synne, by

that

that your olde [illegible] are deliuered and be that we are nowe be
[illegible] men as though we were [illegible] from death to [illegible]
heauenly and [illegible] God [illegible] whose benefit we are
nowe made innocent and holy. For, if we this do not [illegible] to God-
ward because that to God nowe [illegible] but such as [illegible]
trouble and in other [illegible] for [illegible] that we are [illegible]
his body and becomes one with him [illegible] that we as [illegible]
[illegible] unto our head [illegible] God. And since we be nowe [illegible] to God-
ward, [illegible] reason is that we [illegible] our [illegible] through
[illegible] our Lord Jesus [illegible] once [illegible]
[illegible] death [illegible]
[illegible] out of your [illegible] [illegible] unto you [illegible]
[illegible] death [illegible]
[illegible] the [illegible] world
[illegible] bondage.

[illegible]

Before that your members be yet more consecrate unto God [illegible]
[illegible] for [illegible] whom God [illegible]
[illegible] that [illegible] appeare [illegible]
[illegible] death [illegible] death [illegible]
[illegible] to [illegible] your members [illegible]
[illegible] your bodies and [illegible] be appeared [illegible]
[illegible] reason [illegible] that we [illegible] belong [illegible]
[illegible] we are nowe
departed [illegible] [illegible] be
[illegible] we are nowe [illegible] but [illegible]
[illegible] to kept and [illegible] that we [illegible] unto.

The [illegible] We [illegible] that we [illegible] we are [illegible] God
[illegible]

And yet nowe God forbid that in the meane season any manne should
this [illegible] make our [illegible] when I [illegible] we were free from the law [illegible]
[illegible] that [illegible] as the law is abolished [illegible] as
[illegible] that Godes free goodnes which hath pardoned all our olde
offences [illegible] also [illegible] be liberte to do [illegible].

But

But rather so muche the more ought we to abstaine from synne because we are now bounde, not like slaues copelled to do wel as by a law, but are as children are wont to be, with a free & a loue prouoked therto. Not that your bondage is chaunged, and not vtterly taken away. In suche sorte haue ye geuen ouer the seruice of the lawe, that ye nowe are become willinge seruauntes, whose seruice is al frée and glide.

Knowe ye not how that to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnesse. The text.

Ye knowe both kyndes of seruice. Nowe is it partly in your powers to chose whether ye wil, for both together ye can not. The tyme was when thou hadst in a freedome to kepe thy self out of bondage: but sence thou hadst freely made thy self to another maister, and hadst begunne to be obedient vnto hym, then he is that maister whose seruaunt thou art become. When therfore ye wyl be geue them selues vnto synne and to synne become bondslaues, the frute of that their bondage is death. And the contrary, they that haue dedicated and geuen them selues [illegible] must [illegible] [illegible] that is to wete the wel agreyng and pleasant company of all vertues knitte together. The seconde [illegible]

God be thanked, that though ye were the seruauntes of synne, ye haue yet obeyed [illegible] that ye were deliuered. [illegible] the seruauntes of righteousnes. I speake grosly, because [illegible] of your fleshe. The text.

Glad am I for your sakes and for this geue thankes vnto God, that whereas heretofore ye were in this moste miserable bondage, wholly geuen to idolatrie and filthy lustes, ye are nowe departed from the tyrannie of the deuil, freely and gladly submitting your selues to Christes kyngdome and gouernaunce, but so that henceforth ye liue not as ye are either by worldly desires, or by the law moued, but after the new rule of the gospel, wherunto ye are brought from [illegible] so brought that ye are become vnder another lawe, enfraunchised out of the dominion of synne, and thence conuerted to serue righteousnes and to be her bondslaues. No thinke it harde and paynefull, because ye are commaunded to serue righteousnes. For as synne and godly life farre differ one from another, so are their fruites quite contrary, and the fruites of godly life infinitely more excellente, so that if we weyghe and consider but euen the thyng it self, muche more cause is there why men should more diligently serue God then the deuil. For who so serueth synne, serueth the deuil, but he that serueth innocencie, serueth God. Ye haue [illegible]

But yet wyll not I for a while so muche require of you, as I might lawfully do, but rather temper and measure my wrytyng to þ weakenes

 of

of them, in whom the spirite of God is not yet full ripe but are rather [illegible] in, who yet the olde [illegible] [illegible] and is to growe vp again [illegible]. This onely require I, that [illegible] [illegible] with you in the condicion, as synne before was.

[illegible] haue geuen your membres [illegible] to vncleanenes and to iniquitie, from [illegible] [illegible] [illegible]

The texte. [illegible] [illegible] may be [illegible] [illegible] [illegible] [illegible] [illegible]

And that as before this tyme you gaue your membres to serue vncleanes and iniquitie, so that as [illegible] you [illegible] from one iniquitie to another, [illegible] [illegible] [illegible] that ye [illegible] your [illegible] to obey [illegible] [illegible] ye haue [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] as the deuil had [illegible] more you [illegible] [illegible] the [illegible] [illegible] of bothe [illegible], yea I speake vnto [illegible] bothe [illegible] and experience.

The texte. What fruite had ye then [illegible] [illegible] [illegible] [illegible] of those [illegible] [illegible] death. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Call to your remembraunce what tyme ye were [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] you had at the later. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] because the [illegible] all to be [illegible] the [illegible] and [illegible] [illegible] that [illegible] [illegible] are [illegible] awaked out of slepe, or [illegible] [illegible] ashamed of your [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the deuil [illegible] as to [illegible] death euerlastyng. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and not [illegible].

Nowe consider what a happye chaunge ye haue made, [illegible] being deliuered from the tyrannie of the deuil, are now becomen the [illegible] of God. [illegible] [illegible] I [illegible] [illegible] [illegible] [illegible] are.

But

But yet this content you not, but that we loke for a reward also for the
sake of wheresoever we have done ought wicked, we now be innocent pure
and pitie worthy of eternal pitie: and be not this a certain that the
shyrt [illegible] have we euerlastyng [illegible] pare we [illegible] we go with p[illegible]
nes behoyde, with euerlastyng death bete euerlastyng. Christ has [illegible]
tolde you to this to reward of the ouerlyng death wherfore [illegible]
come not to his [illegible] and [illegible] as
accordyng to the, [illegible] true godly [illegible] not as
by wages due to [illegible] but as a free gifte to be geuen [illegible]
in [illegible] but to Jesus Christes sake our
Lord, [illegible] to all his gifte, geuen
vnto vs, rather than any [illegible] or [illegible].

The vii. Chapter.

[illegible] Wot ye not brethren, I speake to them that know the law, how that the law
[illegible] But yet
[illegible] Wherfore
[illegible] be yeldes with an other man.

No good reason is there why we should so doe for
[illegible] hath not only delivered vs from the
dage of sin and death but also to be [illegible]
of the law, which was given out for a [illegible]
ath delivered out of the [illegible]
not to the law vnlesse but vse the law [illegible]
which have hitherto been vnder [illegible]
hath a wife [illegible] is [illegible]
vouchsafed by the writers of the law [illegible]
First, what lore ye that are Jewes wyche by reason of the law [illegible]
have to the law [illegible] preceaste and vnder bande, that a man is [illegible]
the ob[illegible] and kepyng of any lawe [illegible] as ye for ensample [illegible]
lyuer were bounde to [illegible] as longe as the [illegible]
es to lawe [illegible] as it [illegible] in his [illegible] power and [illegible]
lawe be [illegible] growen out of [illegible] a man to [illegible]
get bounde thereunto. For the Jewes bonde toward the [illegible]
further to be kept then in the bonde of the wife to her husbande [illegible]
lawe requireth to be kept. Now is the married woman wyche [illegible]
her husbandes dominion bound vnto her husbande, as long as [illegible]
wedded. But as soone as he is once dead, she is delivered from the bonde [illegible]
that matrimony and after the death of her husbande [illegible]
at her owne libertie.

Wherfore if she durynge the husbandes lyfe to whome she belongeth [illegible] to make another [illegible] hath [illegible] husbande, from whome she [illegible] by no meanes [illegible] deathe be departed.

[illegible] in that [illegible] husbandes death [illegible] For it is not to be supposed [illegible] husbande [illegible] after his death [illegible] but the title of [illegible] further, than [illegible] had [illegible] vpon them, whiche had bounde them [illegible]

[illegible]

lokes of synne whiche were [illegible] vnto death. But nowe [illegible]

[illegible]

[illegible] Wherfore [illegible] husbande [illegible] husbande.

For as long as we were subiecte to the grosse and carnall lawe as it were to a husbande [illegible] as but a dede [illegible] to beare [illegible] because carnall lustes beyng styred vp [illegible] of the lawe and prouoked, had suche power in oure membres, that euen [illegible] we knewe we were forbydden to synne and [illegible] that [illegible] mariage [illegible] had we. when that whiche was borne was so, nothyng good but to be destroyed and to dye.

But nowe sence we are delyuered out of the bondage of the lawe vnder whome we were holden before, or rather because [illegible] we [illegible] not at all but were dead and yet vnder it were [illegible] apparantly [illegible] in the lawe of Christ [illegible] carnall bondage, that is to wyte of the letter [illegible] newe spirite whiche is [illegible] and spirituall [illegible] then [illegible] of the letter, but in the newe [illegible] of the spirite, whiche spirite we haue of [illegible]

[illegible] The texte

But nowe feare I leste here any captious persone thynke [illegible] because the lawe [illegible] out of [illegible] because we are [illegible] we were vnder the same we coulde not [illegible] Furthermore [illegible] that [illegible] to lyue [illegible] of the lawe [illegible] lawe is [illegible] the lawe is not [illegible] and preacher therof [illegible] the lawe [illegible] because euery man [illegible] his owne [illegible] lawe [illegible] what so hym lusted [illegible] whiche to haue semed pleasaunt. [illegible] I was in [illegible] ignoraunt [illegible] maner [illegible] was in me had not the lawe sayd [illegible] not luste [illegible] the [illegible] was geuen to [illegible] that [illegible] otherwise [illegible] and gaue no power to [illegible] vpon that [illegible] was [illegible] prouoked euen as the propertie [illegible] to be punyshed [illegible] as are forbydden [illegible] as before the lawe was geuen, [illegible] I [illegible] and [illegible] I knewe [illegible] that I thoughte [illegible]

lawfull

lawe [illegible] brethren because ther were not so bounden [illegible] but [illegible] [illegible] to [illegible] as we are [illegible] [illegible] [illegible] when we [illegible] haue [illegible] [illegible] the lawe [illegible] wayes and maners of [illegible] were [illegible] [illegible] [illegible] being prouoked [illegible] [illegible] to [illegible]

[illegible] take [illegible] to the lawe [illegible] [illegible] dead [illegible] [illegible] I thought that I [illegible] that [illegible] but after that I was [illegible] com[illegible] [illegible] and to take strength but as [illegible] was [illegible] quickened [illegible] [illegible] dead [illegible] [illegible] [illegible]

[illegible]

[illegible] encounter and [illegible] that [illegible] lawe be good how hath it [illegible] my death [illegible] [illegible] [illegible] that this reason were stronge [illegible] the lawe [illegible] But this is not so but as I now [illegible] otherwise. For [illegible] supposed that the lawe is authour of death but rather that [illegible] of our [illegible] which is a thing of [illegible] infection and [illegible] that [illegible] is good in [illegible] [illegible] [illegible] [illegible] contagion [illegible] as are best [illegible] to [illegible] as the lawe [illegible] so was the lawe yet in no fault. For [illegible] spirituall and prouoketh vs to goodnes.

The

The cause why that commeth not to passe wherabout the lawe taketh ... ain I I I haye for example to speake of inwarde wherbe am formal and ... gruen to prince and by reason of long custome and continuance ... th, al and bonde thereto rum as the bondsmen have bought so, money is b ... to be maister to factur the that be reason of bynding of ... wherbe I ... ain, I wote not what I ought to do. So, I do not ... wherbe ... and reason rejecteth me to be honestie though with my heart I delyte ... but rather do that wherbe is contrarye to honestie and here as ... being undoubtedly ... wicked naughtie ... And by this ... men offenders and hurtefull persons ... bestande ... be ... to be ... ered. So, yet through ... I ... as my minde and reason condemneth and ... without ... I ... that the lawe is good ... wherbe ... done and ... as I by the better parte of my reason condemned and ... [illegible]

So, nedes muste that be good wherbe ... for bid such thynges, wherbe thought I do folowing the ... I will ... nought ... But some one ... wherbe ... not correct ... reason then being ... as both consent to honestie ... from dishonestie ... But to ... as much as to ... teaching to be ... I have taken upon me ... and naughtie ... in ... by imagination ... the one carnal and grosse the other more pure and not so grosse, of wherbe two the one maye be called an outwarde manne the other an inwarde.

The one beyng subiecte to unlawful desyres is wholly gruen to synne, the other beyng ... parte of goodness remayning as it maye labourethto honestie warde and in the myddes of ... much as it mare, resisteth and withstandeth ... Howe to ... what we be rather are we that which we be acte, ... unto the better parte ... So often therfore ... agreeing unto the lawe ... bewaureth towarde honestie and both ... the contrary ... I do not that wherbe I do, so, who doth that wherbe he would not ... in ... grosse parte there is a ... and a certayne ... thereunto by meanes whereof it ... to passe that though we would well and good ... we do the contrary ... And ... by this parte ... to be ... parte, men ... and ... I graunt that in me there is no goodnes.

But to will is prestnt with me but I finde no meanes to perform that which is good. For the good ... be ... I ... I do that I ... that ... the texte.

The paraphrase of Sermons upon the

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] we bounded to the goodness of
[illegible]
law [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
the
law of God [illegible] of [illegible] grace,
and [illegible] law of [illegible],
being once [illegible] with man
[illegible], and with the
temptations there-
of [illegible]

The vii. Chapter.

[illegible]

[illegible] though nowe yet some lawes [illegible] of the [illegible] [illegible] ... [illegible] ... And whiche when [illegible] ... [illegible]

thereof

thereof as men renued and through [illegible] new borne. In the Iewes was there nothyng but an [illegible] parfited [illegible] shadowe of righteousnes: but the undoubted and perfite ryghteousnes is in us through Jesus Christ, throughly and perfitely wrought.

The texte. For they that are carnal are carnally mynded. But they that are [illegible] [illegible]

Therfore a good [illegible] begin to thinges in us beyng so great [illegible] [illegible] [illegible] of a newe kynde of profession [illegible] [illegible] [illegible] because they be yet carnal [illegible] [illegible] [illegible] and have now [illegible] [illegible] spiritual [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] touchyng our [illegible] [illegible] which is [illegible] called [illegible]

[illegible] [illegible] of the Iewes [illegible] [illegible] [illegible] [illegible] the reason therof [illegible] [illegible] [illegible] [illegible] the one [illegible] authour of [illegible] [illegible] well [illegible] [illegible] [illegible] [illegible] righteousnes [illegible] the other [illegible] [illegible] [illegible] of the lawe to [illegible] the spiritual [illegible] [illegible] ceremonies of the lawe [illegible] [illegible] of charitie [illegible] [illegible] is ful of [illegible] [illegible] [illegible] not at peace [illegible] [illegible] to [illegible] carnal [illegible] [illegible] spiritual [illegible] [illegible] [illegible] [illegible] [illegible] cannot be but against [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] so that they shal not attayne to that they [illegible]

The texte. [illegible]

[illegible] the carnal lawe nothyng to do [illegible] thynges nothyng belongyng [illegible] ye are become spiritual [illegible] [illegible]

your life that ye please God to be a bowe [illegible]
ies. For whosoever nothinge else but hyrlyng [illegible] to be cast al
kingdome of the deffyr except he take [illegible] Christ [illegible] bad
spirite inspired. Compared are we [illegible] God [illegible]
[illegible] but a straynge [illegible]
now hen all Christ [illegible] you [illegible] but chaste [illegible]
truth but repentance with [illegible] you [illegible] our ane
place. Whose hath receiuyd [illegible]
[illegible] fleshe [illegible] the [illegible]
[illegible] pleasaunt [illegible]
[illegible] be [illegible] spirite [illegible]
[illegible] be [illegible] good [illegible]
[illegible] spirite of God [illegible]
[illegible] the spirit of God, [illegible]
[illegible] Christ [illegible]
[illegible] Jesu [illegible] [illegible]
[illegible] he will do by his [illegible] spirit [illegible] you.

[illegible] Jesu [illegible] [illegible] are the sonnes
[illegible] but we have [illegible] The same spirit
[illegible] sonnes, then are we also the
[illegible] If so be that we suffer with
him that we may be [illegible] with him.

Albeit the spirit now therfore [illegible] his subiectes are yet [illegible] must be
obey [illegible] yet [illegible] dead [illegible]
be [illegible] to be one with [illegible] we call of the bondage [illegible]
to the [illegible] Christ [illegible] God [illegible]
[illegible] death to [illegible] be
[illegible] that we be called to life but if we liue [illegible]
[illegible] to death [illegible] but contrary wise by the power of the spirit we
[illegible] of [illegible] after [illegible] of them [illegible]
[illegible] after the [illegible] of God [illegible]
protection. For albeit the same call you fooyth to great & weighty [illegible]
[illegible] & [illegible] to [illegible] them because [illegible]
[illegible] to whom nothing can be hard nothing
can be but [illegible] a praiseum. As the body liueth [illegible] body [illegible]
[illegible] doeth the soule through a heauenly. [illegible] bodily [illegible]
powers be weake and faint the whole body is made but a heauy [illegible]
the same be quicke and [illegible] the whole body [illegible] full of courage. So
[illegible] as [illegible] the spirit of God [illegible] and [illegible]

children. Suche as are towarde children resemble their fathers goodnes, with a mery chere and [illegible] doing al such thinges as they [illegible] please them. Bondslaves because there is betwene them and their maisters no natural knotte, [illegible] feare of punishement [illegible] being violentlye [illegible] to do their duties. Jewes which are with the bondage of the lawe defiled [illegible] but ye which are once delivered [illegible] bondage [illegible] to fal to the same that with feare it be nedeful to compel you. Endued are ye with the spirite of God, through whom [illegible] adopcion receyved into the numbre not of servauntes, but of Gods owne children. This spirit putteth us in suche a sure trust and confidence, that [illegible] we may boldly speake unto God these wordes, [illegible] favourable are wont to geve eare unto, [illegible] O father father. [illegible] we durst not be so bold [illegible] to speake unto him were we not in a suretie, [illegible] his children, and that he also is our mercifull father as long as we are after his commaundement, not by [illegible] of free [illegible] were it [illegible] accompted [illegible] have geven [illegible] This benefite of God [illegible] whether ye [illegible] our conscience that we are his children [illegible] gave [illegible] Further then if we be his children [illegible] servauntes, than are we also his heires. [illegible] who as author & beginner, [illegible] graunted, we now have [illegible] [illegible] that we may [illegible] live for ever.

The texte. [illegible] into that tyme.

These be the wayes and condicions to wynne this inheritaunce by, wherof once there shal never be an ende, & the thyng [illegible] so great that it passeth al mens capacities and estimacion, so that if al the afflictions of this life were put upon one mannes bodye, al the same yet were of no weight but even trifles, being weighed and compared with the rewarde of the glory to come, which men gette, & in maner bye, with suche great

displeasures

of pleasures and calamities. And though we now already have an eternal pery at this we thirsted to come to that ioye of heaven hath obtained, yet be ye on of our bodies subiecte to paines and death, the same is not in every point perfite and full. But the meanetyme by the spirite of God haue we obtained in mind a perfecte sure ioye, but then shall we haue it fully and wholy, when our bodies are followed to life and all the miseries of our mortalitie are taken of, at what time we shall be vtterly vnstained, and all cause curstednesse. For which ioyful sure hope in the meanetyme the whole creature of this world crieth in his manner vnto the day wherin after that the manifestinge of Gods children is fulfilled, God shall bring them out in plain appearance, which bringing yet be hereafter, in that body is are with sinne with all sinne, with diuers paines and miseries, yet nevertheless such hope is sure, as to be mete of nauhtes care in that partaker because that hath the holyest earnest heauenly doonge, and to be hereafter the day of redemption, wherin we shall be made perfite creatures. And to be more manifest, as the better we, be little bitterness fashion, we be free by hope that our bodies shall in be lette in priste tendonne, so is the creature in bondage vnto vanitie. For such in for bere dead creatures which haue no life a nature, bere ete that to be made perfite, that abide there vnthrifte, thus bondage therin obtaining him at whose pleasure it became subiecte, endureth it to muche the more patiently because it knoweth that it shall not be so for euer, but vnder this condicion, that as soone as the children of God are fully vnstained from all infection of death, and shall be no longer bodies, and vnder the bondage of corruption, for, with that we see all creatures of this world so diuerslie altered vnder so many corruptions, and let that the sunne and moone be so that they almost cause rather continual feruentness of corruptible creatures to abide in barne haue all other eclipses, yet is that the one Aarons power is also so marred another, since there is no doubt also but that the whole company of Angels in heauen beholding our miseries are by reason of a spiritual loue bound to mark be greatly moued, and are as fast as may be for with their diuerse helpes, to ease our miseries. Sopeareth it not by this, that all natural things mourne with vs, and like a woman trauailing with chylde, by the an ende of labo, and so, obeye

The text

[illegible] which haue the first fruites of the spirit, mourne in our [illegible] [illegible] but and [illegible] that we [illegible] not with patience abide it.

Now should it seme much lesse meruaile, if we be seene betal vnto other creatures with that earth we also, which after our lauours commyng were fyrst of all created by the spirite of God, and that after no maner sorte but lately are yet vpl vnder so many miseries partaking

through diuerse necessities of this life, partly through the obstinacie of vngodlie people that we otherwise mourne with our felle, and are daily compelled to bear, even for other mennes calamities also. Desiring rather in our prayers made to God for that day, wherein the whole body of vs shall ful and perfitly at his members, that he deliuered from all corruptions and of grosse and carnal, become spiritual heauenlie and immortal. ¶ In the meanetime all the calamities that chance here we let abide in hope of that blisse which is promised through Christ, by whom, albeit we have here receiued an earnest penie, a luring be of saluation to come, yet hath he not presently graunted vs full saluation but bound vs vnto to look to, it in the life to come.

¶ Christian mennes perfite meanes in things to come whereof we haue a sure hope. ¶ Is there no hope in such things as are alreadie present and seen with our eies, but of such as be not yet apparant. ¶ It is not so. ¶ Dauid pouertie of whom was it euer said that he hoped to see that which he saw with his eies already? Yea were there no hope but in possession of such things as God hath promised vnto vs, but then is our earth vnto heauen, if it ought be the reason thereof we see such things as with our carnal eies cannot be perceiued in the meanetime continuing thus in suffering paines, without hope looking for that which was once promised. And though in the meanetime such bodily afflictions be heauie and yet perhaps expedient for vs to be punished.

¶ Christ

¶ Christ prayed that the cup might pass from him, but not what he would, but what God would. But the [illegible] and he [illegible] the meaning of the [illegible] according to the present state.

¶ Their troubles our spiritual and inward man doth earth in good works, and strength with bodily infirmities, but the spirit of God earth with grace, ayding the weakenes of our flesh with hope encouraging vs to suffer all things, euermore at hand shewing vs what we ought to desire, and what we should refuse. ¶ For we of our owne imaginacion know not what is to be desired nor how we ought to desire, the meanes whereof it oftimes seemeth to pass that in stead of some things we pray for, hurtful ones are ministred vnto vs, which bering not considered with inward afflictions bodily, desire, do impoyson God be vnto them making his prayer vnto him that listen, be whom at that time ¶ we troubled might neuer, except the wherein because ¶ he seed of God that which was not to, neither obedient to assent, my request take not effect. ¶ It is therefore in stede of prayers received ¶ but onely groans. ¶ In deed God bearth the petitions of his children, in so yet that they make no carnal prayers, but pray vnto him also, being vnto the motion of his holie spirit interceiu mourning our hearts. ¶ Be same spirit also though we hold out prayers as yet a petitioner and meane to God praying to be, not as men are wont to do, but with sighes vnspeakable.

¶ The

[illegible]

[illegible]

[illegible]

So that now onely there remayneth glorifyng, whereof a great deale we haue already [illegible] we thinke it no [illegible] preeminence to be without synne [illegible] in the renoume of innocent lyfe, to be without [illegible] to be [illegible] that thou arte become one with hym to haue [illegible] as [illegible] to be the enheritours of god and [illegible] with Christ [illegible] that of the resse [illegible] in no wyse doubt, but that [illegible] in dewe tyme be fulfylled.

The texte. [illegible]

Now seth all this is so, wherfore shoulde any man mistrust it hereafter, synce god hath by so many and euident wayes shewed vnto vs his speciall loue and great fauour [illegible] on oure lyde [illegible] what is there [illegible] the [illegible] god be oure defendre [illegible] what maye we not boldly looke [illegible] beyng now recon[illegible] led vnto hym [illegible] what tyme we were out of his fauer [illegible] for oure sakes spared not his owne sonne, but sent hym downe into this worlde [illegible] [illegible] brought hym in maner to nought, and [illegible] [illegible] be makyng [illegible] to delyuer [illegible] [illegible] to death [illegible] And therfore [illegible] he hath [illegible] [illegible] his sonne in whom [illegible] goodnes [illegible] [illegible] that [illegible] [illegible] he hath geuen vs [illegible] that belong to the sonne [illegible] [illegible] he hath put [illegible] place of [illegible] What is it that [illegible] not geue vs [illegible] that he hath once [illegible] [illegible] creatures [illegible] there is none but god [illegible] [illegible] and [illegible] oute of the deuill [illegible] and [illegible] [illegible] fauer [illegible] to [illegible] [illegible] whome god of purpose and [illegible] hath chosen out and taken [illegible] his owne [illegible] [illegible] agaynst them all whose [illegible] be [illegible] [illegible] forgeuen [illegible] god [illegible] iudge of all, hath forgeuen vs the offences of oure olde lyfe and [illegible] vs nowe [illegible] ryghteous, and who is [illegible] condempne vs [illegible] by hym [illegible] [illegible] we take hede [illegible] we no more fall [illegible] oure olde lyfe agayne [illegible] is he [illegible] [illegible] that for oure [illegible] [illegible] to dye, yea [illegible] agayne [illegible] oure sakes because he would [illegible] and succoure vs his people. [illegible] great [illegible] syttyng [illegible] the right hande of god his father [illegible] to whome he is in all poyntes egall [illegible] oure matter before his maiestie.

The texte. [illegible]

[illegible]

[illegible] in our flesh.

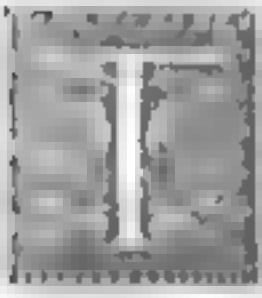
Since therfore the father hath through the death of his sonne forgiuen vs [illegible]

[illegible] Christe his sonne.

The.ix.Chapter.

The title.

I say the truth in Christ & lie not, my conscience also bearing me witnesse by the holy ghost, that I have great heaviness & continual sorrow in my hearte. For I [illegible] wishe myselfe accursed from Christ for my brethren, my kinsmen according to the flesh, which are Israelites, unto whom pertaineth the adoption of children, & the glory, & the covenants, & the law, & the service of God, & the promises, whose are the fathers, of whom, as concerning the flesh, Christ came, who is God above all, blessed for ever. Amen.



O whome would to god all the Jewes were conuerted to christ, then should the Jewes [illegible] not the [illegible] harmonie [illegible] to bastardie [illegible] of christ [illegible] to be [illegible] handed [illegible] other handes [illegible] the lawe [illegible] god [illegible] the [illegible] christ [illegible] they [illegible] to be [illegible] and [illegible] of god. But of [illegible] christ [illegible] in the lawe [illegible] rabbecnie refuted [illegible] the [illegible] and knowledge. Christ [illegible] speake I not of any displeasure conceyued [illegible] men not withstanding their [illegible] members towards me but christ, [illegible] nothing is vnknowen to my witnes witnessing [illegible] conscience whose [illegible] is [illegible] I speake the truthe and lie not that [illegible] above measure and [illegible] to other [illegible] some of them through the [illegible] perfect [illegible] from betraying the Jewes that [illegible] be I would [illegible] and weale not [illegible] christ to be [illegible] to whom I am both be [illegible] in the lawe of christ [illegible] I [illegible] christ [illegible] of the [illegible] bitter, whome of all other nations [illegible] the lawe promised [illegible] christ [illegible] god [illegible] other nations as bastardes [illegible] the [illegible] natuall [illegible] begotten [illegible] other for their honoure and dignitie [illegible] that they [illegible] god [illegible] other handes [illegible] of the lawe [illegible] god [illegible] god [illegible] god [illegible] christ [illegible] god [illegible] other handes are the prophecies. [illegible] was long before christ [illegible] spoken of and thus [illegible] christ [illegible] a little before [illegible] co.

[illegible] Jacob [illegible] [illegible] euer. Amen.

[illegible]

[illegible]

Muche rather therfore the gotten was he through the mightie power of [illegible] than by any power of man [illegible] [illegible] God [illegible] in [illegible] [illegible] but [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] as that was [illegible] [illegible] to receiue the [illegible] was not [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] yet was [illegible] [illegible] promised [illegible] [illegible] name.

The texte. [illegible] I loued, but Esau haue [illegible] [illegible] euen for this same [illegible] [illegible] my power [illegible], and that my name might b[illegible] [illegible] hath he mer[illegible] [illegible]

And as it was in Isaac and other of the children of Abraham, after [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of goddes [illegible] [illegible] the carnall [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Isaac was father to them both [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mothers wombe, [illegible] both were at one tyme [illegible] [illegible] yet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iacob I haue loued, but Esau haue I [illegible] [illegible] was it then [illegible] [illegible] and made a difference [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] circumcision [illegible] both [illegible] not yet borne [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] And [illegible] it god [illegible] what intended [illegible] [illegible] to declare [illegible] [illegible] [illegible] nothyng [illegible] but that no man [illegible] [illegible] vpon [illegible] of circumcision [illegible] the lawe chalenge the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to be taken among the [illegible] children of god and to be suche as Isaac and Iacob were.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

both

[illegible]

[illegible] God make in preach-
[illegible] ers frede, we hab bein
[illegible]

[illegible] the greatest parte of [illegible] be
[illegible] to be lowe that wel be true [illegible] God perfeut [illegible]
[illegible] to the whole number. And neuer [illegible] be [illegible]
[illegible] Christ [illegible] the prophet [illegible]
[illegible] people of [illegible] without al colouring [illegible] picture

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

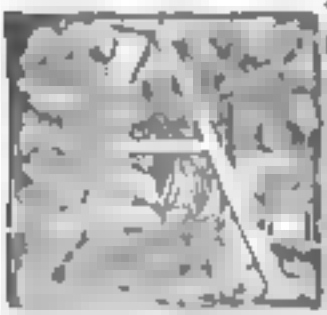
[illegible]

[illegible]

[illegible] to receiue the veke of larth hath sodlet at naught & [illegible] because they denied Christ and be [illegible] him which is the author of life, to death which thing [illegible] long before knowing [illegible] should be under this tourme that Christ who the law promised should be a stone, by reason of whose [illegible] should be unto the Jewes an occasion of ruinyng, and that he is not alone which should be to the good a sure and a strong defence (should be they) better vnderstanding whiles they had rather be ruinyng stumble at him then with belief to rest upon him. For so the prophete Esai speaketh. Lo the father of Christ beholde I putte in Sion a stumbling stone and a stone that men shall be offended at, but whosoever cuerth in it shall neuer be confounded and put to shame as one disapointed of that he looketh for.

The. x. Chapter.

Brethren my hearte desire is to God for Israel is that they might be saued. [illegible] The texte



All which thinges brethren speake I with great feauynes, because with all my heart I fauor and wouldethem well if I were in any wise able to do them good being in ieopardie of euerlasting damnation. But now that which is the onely thing I can do in my daily prayers made unto God in [illegible] is that they may once yet amend and not a war continue in their obstinacie. I can not bitterly enough [illegible] their vnbelief but yet in the defence [illegible] cure may be made and profited. As they are not in a [illegible] to [illegible] to God as the gentiles be to mouche the more [illegible] I fear they rude beginnynges may once be made pretie that [illegible] how they haue for a season bo[illegible] about with them in their [illegible] of the same they may now come to a deep [illegible]. For [illegible] a best [illegible] wicked [illegible] deuilishnes fallen to the crosse the Lord who was [illegible] starne of all [illegible] set the [illegible] of them and [illegible] that to Godwards a certaine zeale and louehaue they but yet not according to knowledge and [illegible] that indeuement. For are they destitute to lacke not a godly minde and [illegible] but in the chief [illegible] and practise of life [illegible] fare away. Now better is it to haue some minde to religion then to be all without, and of God well wo, the wer that minde of theirs is in goodnes to be encreased were it not that they to the [illegible] beginnynges of godly life to flabbrenie cleaned that they refused the true and perfite religion, and wer it not also they to be [illegible] required and auaunced cum [illegible] dowes and pictures of truth that the verie fountaine of truth they bitterly despised. For whiles they busie in vede but yet vnsuccesfully defende and kepe Moses lawe, refusyng him to, whom the law was [illegible]

[illegible] they were but taken from the whole lawe, as the kepyng of the sabboth day, circumcision and in certayne kyndes of meates, [illegible] the [illegible] of [illegible], the kepyng of high feastes were for this purpose made and ordered for a tyme, that the rude begynners [illegible] myght be litle and litle growe vpwarde to true & perfite righteousnes and from a certayne worldly righteousnes encrease and growe vppe to that, whiche is in al pointes good and perfecte. If any thyng be purposed and made for a better ende, [illegible] for loue of suche a meane [illegible] the ende for whiche the meane was appoynted. But now howe [illegible] the Jewes whom after [illegible] the publishyng of the righteousnes of God [illegible] [illegible] [illegible] [illegible] [illegible] knowlege the [illegible] [illegible] [illegible] a [illegible] [illegible] the gospel of Christ, whereunto they ought by faith to [illegible] they [illegible] to be true righteous. For we [illegible] as if there were two kyndes of [illegible] [illegible] was [illegible] the other [illegible] [illegible] [illegible] [illegible]. And as the rude piece of tymber or matter whereof an image is wrought, [illegible] is the begynnyng of liuyng creatures to be brought forth by generacion [illegible] of the same [illegible] begynnyng of the [illegible], whiche [illegible] a man is come to perfection [illegible] [illegible] the fulfillyng and perfection [illegible] through faith and not through circumcision, [illegible] for Jewes to [illegible], but also to all true and spiritual [illegible].

The texte. [illegible]

Both kyndes of iustice did Moses [illegible]. For the [illegible] [illegible] [illegible] [illegible] [illegible] this [illegible] [illegible] the boke of Deuteronomie [illegible] in thyne hearte who shal [illegible], that is euen to fetche Christ doune from aboue. [illegible] who shal descende and go doune into the deapth of the [illegible] were euen to fetche vppe Christ [illegible] from death. [illegible] questions, [illegible] as they require of faith to [illegible] an experiment, neither [illegible] to beleue [illegible].

But whosoever vnfayneddly beleeueth is in suche poynte more sure and better persuaded, for some, which hedeth suche meanes to be taught wherewithal of ours. I say that Christ once descended from heaven, and rose out into, that he now sitteth at his fathers ryghte hande, though he nomore, for we neither of bothe before mentioned seen. And thoughe it be of men, yet no more yet beleeueth he also, that Christ went downe to hell and rose thence to syte sole agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remayneth, that we geue credence vnto hym as a mere testimonie. And to beleue this we need not to take terme. The Iewes sawe and yet beleeued not. Christ heard, whiche sawe not, and yet nauethey credence. The scripture vse ecco, doth the lawe, whiche streyghte affirmeth: the word is nyghe the, even in thy mouthe and in thy hearte.

This is the word of faythe, whyche we preache. For if thou knowledge with thy mouthe [illegible] Lord Iesus, and shalt beleeue in thy hearte that God hath raised hym vp from the dead, thou shalt be saued. For with the hearte man beleeueth vnto ryghteousnesse, and with the mouthe confession is made vnto saluacion. For the scripture saith, whosoever beleeueth on hym, shall not be confounded.

The text.

And what word is this, whiche scripture speaketh of? Mothoute doubt the word of the gospel, which we being pure ministers of this ryghteousnesse do preache, wherein mennes soules present in vision, so that they may be saue, if they apply their minides thereunto. But howe is this word nyghe? Howe is it in thy hearte? If thou [illegible] and knowledge the Lorde Iesus, and with thy hearte beleeuest, that God hath raised hym agayne, to lyfe, that is, if thou beleeuest that God hath raised hym agayne, to lyfe, that is, if thou beleeuest that God hath raised hym agayne, to lyfe from the dead, thou shalte be saued. For with the hearte man beleeueth vnto ryghteousnesse, and with the mouthe confession is made vnto saluacion. For the scripture saith, whosoever beleeueth on hym, shall not be confounded.

The text.

There is no difference between the Iewe and the Gentile. For one is Lorde of all, and hath riches vnto all that call vpon hym. For whosoever shall call vpon the name of the Lorde shall be saued. How then shall they call on hym in whom they haue not beleeued? Howe shall they beleeue on hym of whome they haue not heard? Howe shall they heare without a preacher? And howe shall they preache except they be sent? As it is written, How beautiful are the feete of them that preache the gospel of peace, and bringe glad tydynges of good thynges. But they haue not all obeyed the gospel. For Esaias saith, Lorde, who hath beleeued our tydynges? So then faythe commeth by hearyng, and hearyng commeth by the word of God. I say then, Have they not heard? Yes, no doubte, their sound went out into all landes, and their wordes vnto the ende of the world.

And the prophet sayeth, whosoever taketh he not aware al difference between Iewe and Gentile. And in ye he sayth, beleeueth, thou mention making of circum-

circumcision or such other like, albeit hath he not vtterlye the ceremo-
nies of the law. David on vs is required, whom euery man hath to re-
ceiue as a friend. And God is knowen to be, which is not onlye to or of the
Iewes, but of all mankinde, whose bountifulnesse is not so narrow and
straight, that it can no further reache, but onlye to the Iewes. In that among
euery nation is vtterlye woonne out, but thoue onlye is his goodnesse, vtterly
displayed, hath not onlye vpon this nation, but vpon all people of
euery nation, what soeuer they be, that with a lowe mind in god, they de-
lyte, and hope. Euangelicke. He beginneth the ancient and
vtterly vpon the name of the Lord. Euangelicke. And on the poste-
rity, among vnknowne of men, is thereof, that euerye, whatsoeuer
he be, or, that Iesus Christ, of a man, or, of a man, with a
[illegible] vpon the name of god, and also. And on the o-
[illegible] not vpon the name. Vtterly, yet be, shall
be, and, man to call, to trust, this help in whom he hath con-
ceiued no feaule.

That was, whom, put our trust, of whom he neuer sore heard speake
[illegible] how came he hate speake of another, yet, to one to preache
[illegible] of, [illegible], to, apostles,
how can they preache, except they be sent to, gospell apertay-
neth, be sent, of, of, [illegible] prophet, [illegible] on
[illegible] beautiful are the feete of them, which, preache, tidings of
peace, and, bring, tidings of good thinges, [illegible] and
and petition, what Christ, [illegible] to preache not
the circumcision, [illegible] kept, the Iewes, [illegible]
but peace, [illegible] [illegible]
[illegible] good
[illegible] and in euery place good.

And yet notwithstanding this wonderful benefit, so much hath
[illegible] but the same hath [illegible]
[illegible] not the gospel, [illegible]
long before, [illegible] the person of the apostles. [illegible] hath
[illegible] among the Gentiles, but [illegible]
[illegible] of the [illegible] hath [illegible] not.
The [illegible] of the [illegible] hath [illegible] that [illegible] calling
vpon the name of the Lord, [illegible] vnbelieue not,
cannot vpon them, [illegible] that [illegible] required and
not [illegible] [illegible] is not [illegible] [illegible]
[illegible] the preaching of the apostles, [illegible] not be heard,
but of the [illegible] ought, [illegible] means, the gospell of Christ is [illegible]
[illegible] to the obedient loue. [illegible] now then, the bright beames of the gos-
pell [illegible] throughout the world, so that Christ, his name is, [illegible] be
known, what meaneth this, that to, the Iewes, great, obedience
thereto. Cannot they, [illegible] to, they, excuse, that they of, [illegible] haue
heard nothyng?

[illegible] ende of the world.

[illegible] the harten & complaugre pos-

[illegible]

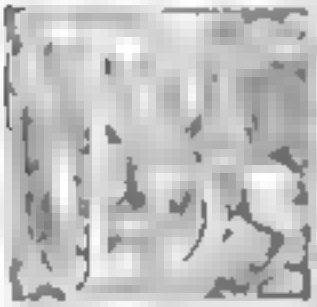
[illegible] ence.

The xi. Chapter.

[illegible]

[illegible] ter and haue digged downe thyne altares. [illegible]

[illegible] grace. Yet if be of grace, then [illegible] But yet if be of workes [illegible] ter nowe no grace. For then were deserui[illegible] What then? Israel hath not obtayned it whiche he seeketh, but [illegible] ected it. The election hath obtyn[illegible] A ewarde vnto them, let their [illegible] their backe alwaye.



Tyme then

[illegible]

[illegible]

[illegible] bad [illegible] people [illegible] of the tribe of [illegible] [illegible] of the people [illegible] [illegible] [illegible]

[illegible]

[illegible] the preachers of the gospell.

[illegible] Dauid [illegible] with the spirite of prophecie [illegible] [illegible]

[illegible] dombe and become deafe.

[illegible] that they should vtterly fall awaye [illegible]

[illegible] of the world, what [illegible] one piece be holy, the [illegible] holy also.

Yee

Are they so fallen from god that all hope of ryseng agayne is pa[illegible]
[illegible] that cause this fall of theyr estate? but to a
[illegible] wyll [illegible] to kyndle thy mind [illegible] brynge
[illegible] wyll [illegible] you wote [illegible] to [illegible] that
[illegible] the Jewes at the ende of the world [illegible] brought
[illegible] as they fadeng from [illegible] hope of
[illegible] to the [illegible] to [illegible] but [illegible] it were
so, nothyng but to, [illegible] the Jewes to wax [illegible] to be [illegible]
[illegible] to [illegible] that [illegible] Jewes
[illegible] but rather
[illegible] more [illegible]
[illegible] of [illegible] Jewes [illegible] abode [illegible]
[illegible] nation [illegible] bothe [illegible]
[illegible] to [illegible] bryng [illegible]
[illegible] to [illegible] Yet [illegible] Jewes
that are Gentiles [illegible] am [illegible]
[illegible] Jewes [illegible] sabbaoth [illegible]
[illegible] most [illegible] to [illegible]
[illegible] to [illegible] as [illegible]
[illegible] Jewes [illegible] wyll [illegible] to [illegible]
[illegible] wyll [illegible] to [illegible] god [illegible]
[illegible] but [illegible] to [illegible] and [illegible]
[illegible] to [illegible] that [illegible] Jewes [illegible]
[illegible] to [illegible] that [illegible] cannot [illegible] to godnes.
[illegible] to [illegible] Jewes [illegible] of [illegible]
[illegible] to [illegible] Jewes [illegible] into godnes [illegible]
[illegible] godnes [illegible] godnes [illegible] great but [illegible]
[illegible] godnes [illegible] godnes [illegible] of [illegible]
[illegible] to [illegible] godnes [illegible] to [illegible]
[illegible] of the [illegible] testament [illegible] but [illegible]
[illegible] Jewes [illegible] wyll [illegible] god [illegible]
[illegible] to [illegible] religion [illegible] wyll [illegible]
[illegible] wyll [illegible] to [illegible] agayne [illegible]
[illegible] of the [illegible] godnes [illegible] to [illegible]
[illegible] to [illegible] wyll [illegible] god [illegible]
[illegible] god [illegible] and [illegible]
[illegible] to [illegible] Jewes [illegible] god [illegible]
[illegible] nation [illegible] god [illegible] and [illegible]
[illegible] to [illegible] wyll [illegible] to [illegible]
[illegible] to [illegible] wyll [illegible] to [illegible]
[illegible] to [illegible] wyll [illegible] to [illegible]

Though

[illegible]

[illegible]

[illegible]

[illegible]

Consydre in God bothe his mercye, and his exacte iustice, and by the one, learne to be thankfull to God, and by the other forget to be proude and hygh mynded. Of Goddes exacte iustice the Iewes are the example, whiche from theyr hygh state fell to suche blyndnes, that euen hym, whom they so many yeares loked for, they refused, and cruelly persecuted. Of Goddes great goodnes hast thou whiche art a Gentile a proper experience, in that he of his goodnes made the of that benefite partaker, who neither by heathen stocke neither thy wycked lyfe in any wyse deserued. Once hath God freely forgeuen the offences of thy former lyfe, once art thou through Goddes fauour receyued into the numbre of his children, but yet art thou so receyued that as thou without thy deserte wert called hither, so through thyne owne fault thou mayest againe fal from the good wil [illegible] beyng vnthankful [illegible] vnlesse thou knowledge his goodnes, and vnlesse thou make [illegible] his benefites. Thy vnkyndnes wyl lose al that his goodnes gaue. Thy pryde wyl destroye, that thy obedience wonne.

[illegible]

In whiche poyntes if thou be not ware, thou shalt fro the true Oliue, in whom thou art now planted, be agayne cut out. Likewyse the Iewes, if they chaunge and forsake that which now hyndreth them [illegible] theyr vnbeleife, they shal into that tree be new planted from whence they were cutte. [illegible] to that place to restore them againe, from whence through vnbeleif they were once departed. For if thou whiche wast [illegible] and cut of, beyng as it were cut out of the wylde Oliue, contrarye to nature be grafted into the true Oliue, how muche rather wyl this be done, that the Iewes, whiche came of good parentes, come to theyr kynde, and be planted into that good stocke agayne, from whence they were cutte.

The texte.

I woulde not that this secrete shoulde be hyd from you my brethren [illegible] are loued for theyr fathers sakes.

I wyll brethren open vnto you a hydden mistery, whiche should peraduenture not be spoken of at al, were it not that the matter is so, you be very expedient to be knowen, lest ye proudly take to muche vpon you, forasmuche as ye thinke your selues to be sette before the Iewes. The blyndnes I spake of, wherin to the Iewes are fallen, neither fell vpon the whole nacion, nor shall continue styl. For some of them nowe knowledge Christ, the rest shal so long continue in theyr blyndnes, vntyl that the numbre of gentyles be throughly fylled vp, whiche through the Iewes fal haue had a recourse into this condicion. But when after long tyme they shal see al the whole worlde to flowe vnto the lyght of Christ that they in vayne looke for, theyr Messias, and that theyr citie, theyr temple, theyr sacrifices, and al theyr whole nacion is dispersed and scattered abrode, through the lyght of vnderstandyng, they wyll at the last begynne to knowledge theyr errour, and

Whan the ful nomber of the gentiles be come in.

wyl

wel understande that Christ is the very true Messias. [illegible] some of them are now growen out of kinde, yet shal the [illegible] of the Preachers be [illegible] [illegible] Israelites [illegible] the [illegible] is onely the God and the [illegible] of God [illegible] more then upon any confidence in workes, [illegible] with strong hande the benediccion of God.

And because ye shal beleve this the better, the same was also by the prophete [illegible] long before [illegible]. [illegible] were prophecied of [illegible] but yet that they shulde [illegible] [illegible] already done [illegible] [illegible] though [illegible] [illegible] there shal come out of [illegible] that shal [illegible] and [illegible] godlinesse from Iacob. And this is my covenaunt with them, when I shal take away their sinnes. [illegible] God [illegible] which [illegible] made and [illegible] [illegible] make [illegible] [illegible] [illegible] [illegible] [illegible] the whole [illegible] [illegible] from the grace of [illegible] [illegible] that they can not be [illegible]. [illegible] to the letter of the lawe [illegible] God [illegible] [illegible] you to good [illegible] [illegible] pel the [illegible] [illegible] as they are [illegible] of God [illegible] their parentes and [illegible] whom [illegible] other God [illegible] for himselfe [illegible] [illegible] God greatly regardeth [illegible] [illegible] rather be received [illegible] [illegible] that, whiche we now preache, God long space promised to their fathers.

[illegible] the giftes and [illegible] of God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] [illegible].

For God doth not in suche sorte promise to do any thing [illegible] [illegible] his purpose, [illegible] God can not be [illegible] but [illegible] as he cannot be deceived [illegible] that he hath [illegible] [illegible] [illegible] [illegible] thou [illegible] if thou [illegible] [illegible] of their [illegible] For [illegible] the [illegible] Iewes [illegible] [illegible] that [illegible] to God [illegible] [illegible] [illegible] [illegible] made [illegible] were received [illegible] God [illegible] his [illegible] congregacion, whiche [illegible] be received into it [illegible]

in tyme to come, through the callyng of God, a membre of that lyfe [illegible] as ye do obtaine Goddes mercie. Whiche God doeth because nother [illegible] leaste other but that he be of other [illegible] [illegible] the [illegible] of God [illegible] [illegible]. For so doeth God [illegible] [illegible] [illegible] [illegible] [illegible] in all thinges that no kynde of men should be free from synne: not that he is author of the same, but that he suffreth them through theyr owne faultes to fal into synne: that when they knowe theyr owne [illegible] they may wel perceiue how that they are saued, not for theyr owne deser[illegible] but through the free mercie of God, [illegible] they otherwise might [illegible] [illegible]. And [illegible] he this doeth, so far is he fro puttyng euill into mens [illegible], that of his goodnes in a merueilous sorte, other [illegible] [illegible] [illegible] he turneth to our good.

The texte. O the depnes of the [illegible] both of the wysdome and knowledge of God, how [illegible] [illegible] [illegible]

[illegible]

But [illegible] this [illegible] [illegible] [illegible] [illegible], I [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] among [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] way and counsel of God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the same this [illegible] make I. O the depenes of the most aboundaunt and ouerflowyng wysdome of God, how [illegible] [illegible] mens wittes to [illegible] out and [illegible] his iudgementes, how [illegible] are mens wittes to fynde out his wayes. For [illegible] [illegible] the mynde of the Lorde, who was at any tyme his counsaylour? What [illegible] is there, that first preuented him with any good turne [illegible], that the benefite of God geuen to him agayne, may seme a rewarde [illegible] [illegible] to his [illegible] [illegible]. In suche sorte prouideth God for our saluation, by [illegible] [illegible] [illegible] as mennes wittes are not able to fynde out, but [illegible] that it cannot be amended: in suche condicion his pleasure [illegible] we should of his benefite be partakers, that so, the [illegible] we [illegible] [illegible], no parte therof thanke our selues. If any euill [illegible] [illegible] that we thanke our selfe. But the goodnes that [illegible] of him cometh, as from a [illegible] to vs, by him as author, are all thinges geuen, by him be [illegible] [illegible] and defender of his giftes: because no manne should of this [illegible] presumptuously take vpon him any parte, sith the beginning, myddle and ende belong to him to whom for the same ho- noure, prayse, and glory is due for euer, of whiche glory it is vnlawful for any man to chalenge any parte.

The

The xii. Chapter.

[illegible]

The [illegible]

Wh now then by the goodnes of God ye are from vile [illegible] brought to perfite religion and be ye [illegible] the burdens of Moses lawe [illegible] to the great [illegible] [illegible] and with [illegible] [illegible] goodnes [illegible] [illegible] that ye [illegible] vnto hym [illegible] [illegible] not goates, shepe, or oxen whiche as the Jewes [illegible] are [illegible] cleane beastes [illegible]. [illegible] sacrifices vnto [illegible] [illegible] the [illegible] euery [illegible] [illegible] other newe [illegible] vnto him offre euen your owne bodyes [illegible] your naughtie desyres [illegible] [illegible] dead beastes but a liuing sacrifice, [illegible] pure [illegible] and acceptable vnto God [illegible] sacrifice [illegible] of [illegible].

[illegible] that corporal beastes [illegible] vnto hym. [illegible] became spiritual [illegible] sacrifice [illegible] must we [illegible] proude thoughtes [illegible] the feruent [illegible] of a goote [illegible] the [illegible] in stede of doues and turtles [illegible] vnto God [illegible] and wanton thoughtes [illegible] and none [illegible] sacrifices [illegible] the [illegible] whom Christ [illegible] God is [illegible] and with [illegible] his [illegible] wordes. [illegible] to be honoured with ceremonies as to be [illegible] with a pure hearte and mynde. In stede of [illegible] out of the mynde superfluous and [illegible] [illegible] In stede of keping the sabboth kepe the mynde quiet [illegible] [illegible] offered him selfe, mete is it that we [illegible] offre our selfes to him.

And then wol this folowe, that as ye are take out of this worlde and haue betaken your selfes to an heauenly profession so shall ye in life and maners dissent all together from your olde state, and althoughe ye [illegible]

be altered into newe and beautiful [illegible] bodies in the
fall yet all [illegible] newe [illegible]
[illegible] as please God no, be any lerdit bodies [illegible]
but in all pour be [illegible] and in [illegible] doynges [illegible] the will and
gouernaunce of God [illegible] that [illegible]
is bapellite but that which is pleasing to God [illegible]
Gobbes honour and gobbe religion [illegible]

[illegible] that [illegible] the world a cultomed [illegible] that [illegible] are
[illegible] the poore be that is poore [illegible] But
[illegible] out of you who [illegible]
man [illegible] that he be of [illegible] than [illegible]
[illegible] of this [illegible] that [illegible]
than is [illegible] but that he be of a [illegible] and of [illegible]
[illegible] upon him [illegible]
all that he hath was [illegible] God [illegible]
[illegible] take [illegible] not [illegible] but [illegible]
to do every man good.

God doeth [illegible] bestow his gifts [illegible] one [illegible]
[illegible] another [illegible] man [illegible] but
let brotherly charitie make [illegible] gifts [illegible] to all other.

[illegible]

For as we be [illegible] members [illegible]
members. Seeing that we have diuerse [illegible]
[illegible]
[illegible] but make [illegible] equal to them [illegible]

For bereete is it that the grace of Christ in you hauc left power,
than hath the power of nature in every beastes body. For as in the body
of beastes there is of the partes [illegible] them [illegible]
so is there betweene all suche people as of diuerse [illegible]
[illegible] are [illegible] into the felowship of [illegible]. For as this [illegible]
a beast be but one yet is it framed of manye members, so [illegible]
hath not euery member like office, forsomuche as the eyes have one the
feete another, the stomache and bandes another, and yet doeth not the

[illegible]

[illegible] another christian manne.

[illegible]

[illegible] dulie.

[illegible] dissimulacion haue no place [illegible]

[illegible] stedfastly cleauyng to goodnes.

And

And forasmuche as ye are brethren [illegible] our common fathers [illegible] to one another [illegible] other [illegible] be tender and well willyng. [illegible] Let all men [illegible] pacience [illegible] with other, howe one of you maye [illegible]

Let no man [illegible] but let euery man for his parte labour to do his dutie [illegible] that are with the [illegible] but be in spirite couragious and feruent [illegible] haue forsaken your carnal lustes and be [illegible] a thyng of [illegible] notwithstandyng [illegible] but do as the tyme [illegible] is presente [illegible] ye can well [illegible] tribulacion, [illegible] either beare [illegible] god [illegible] continuall and [illegible] let him that [illegible] not [illegible] one that [illegible] but [illegible] one that [illegible] And not [illegible] liberalitie vpon them that are present, but [illegible] are absent. [illegible] come to you [illegible] conference [illegible] lest thei either [illegible] lacke, or be compelled amonge [illegible] to take their lodgyng. And as it beseemeth that oure handes be liberal, so is it also conuenient, that oure tongues [illegible] no man.

[illegible] for the hate of Christ and his gospel persecute and trouble you, ye maie not onely not reuenge, but also no [illegible] as wishe them any harme. [illegible] praie for them [illegible] Let a perfect frendship [illegible] which maketh both ioye and sorowe common, that youre [illegible] youre [illegible] be alwayes ioyned together. [illegible] all thynges be of one mynde and of one [illegible] whether [illegible] be not proude and [illegible] one of you towarde another, but let suche one as is [illegible] to suche as be his [illegible] and [illegible] ges.

The texte [illegible] in the sight of all men. [illegible] as muche as is in you, liue peaceably with [illegible] saith the Lorde.

Let

Let none among you so stande in his owne conceyte that he [illegible] none iudgement [illegible] let eche one [illegible] to be [illegible] so is suche one [illegible] in geue place to another. [illegible] perhappes other [illegible] are not slacke to checke [illegible] another [illegible] do [illegible] done yet to [illegible] Christ [illegible] to knowe that thou [illegible] another [illegible] with other [illegible] who can do beste and laboure [illegible] testimonie of youre owne consciences [illegible] please you [illegible] be of [illegible] allowed [illegible] offende [illegible] that [illegible] And let [illegible] but [illegible] of [illegible] vertue, as [illegible] both to [illegible] to wonder at [illegible] his owne [illegible] can not [illegible] power [illegible] vengeaunce [illegible] any wrong done vnto you [illegible] but rather geue place to [illegible] with the patience [illegible] better [illegible] than if you [illegible] and [illegible] more and more prouoke [illegible] If thou with paci[illegible] thou gaynest [illegible] And if he [illegible] let [illegible] to his [illegible] taken awaye the [illegible] is [illegible] the [illegible] wyth, vengeaunce is myne, and I wyl rewarde sayth the lorde.

¶ [illegible] vengeaunce [illegible] geue him drynke. For [illegible] ouercome euill with goodnes.

Yea I saye be so fer from hurting another when thou art hurte [illegible] [illegible] that thou do a good [illegible] happen to be hungrye [illegible] and helpe him with thy meate [illegible] geue him drynke [illegible] there is [illegible] nature of suche [illegible] but that it with benefites maye be made [illegible] by suche meanes euen the very [illegible] beastes [illegible] there wyth [illegible] vpon experience and [illegible] of thy [illegible] and goodnes [illegible] a freend and [illegible] loue and [illegible] our [illegible] with the [illegible] loue [illegible] By this waye maye all debates be [illegible] whereas by doing lyke for lyke, they are without ende [illegible] encreased. In good dedes it is a godlye thing to stryue and in them eche one to passe another is an excellent [illegible] but to stryue who can do worste to an other is [illegible].

But

But as for this saying euen the parryns selfe graunt. But herin shall your pyte especially stande yf with good dedes ye ouercome euill, yf w[illegible] suffrynnce ye ouercome menne turne, yf with sayte speche ye ouercome euill tongued, and also wyckyd, with doyng ponce duties. And in great watche must thou stande lest he which is euill, with his noughtynnes ouercome thy goodnes so sore that thoroughe hym thou begyn to be vnlyke thy selfe and to folowe his trade wyonne thou reprouest. But rather let thy goodnes vanquysche his wyckednes, so that he beyng ouercomed throughe thyne examples, be as it were violently pulled vnto thy parte.

We not onely [illegible] but [illegible] good [illegible]

The.xiii. Chapiter.

Let euery

¶ Let euery soule submyt hym selfe vnto the authoryte of the hyghest powers. For there is no power but of god. The powers that be are ordeyned of god. Wherefore whosoeuer resisteth the power, resisteth the ordynaunce of god. And they that resiste shall receyue to them selfe damnacion. For rulers are not terrible to them that do good but to them that do euyll. Wylt thou not then feare the power? Do that thou dyd, and so shalt thou be praysed of the same. For he is the ministre of god to the ward. But and yf thou do that whiche is euyll, then feare. For he beareth not the swerde for nought. For he is the ministre of god to take vengeaunce on them that doth euyll. Wherefore ye must needes obeye, not onely for feare of vengeaunce but also for conscyence sake. For cause ye also pay tribute. For they are gouernors vnto the same purpose.

Let euery soule submyt hym selfe vnto the authoryte of the hyghest powers.

Let now and yf princes and gouernoures of the commen weale for Christes religions sake persecute and trouble you, suffer ye mute, thoughe it begun through no faulte of yours. In suche case take heede, that ye neither moue nor prouoke them thereunto, refusyng to do suche thynges, as they cane by their authoryte require, and maye of ryght be done without the displeasure of god. Euery commen weale is maintayned with an order, not maye the same vnder the pretence of religion be disquieted. There be in men beastly lusties and desyres with other like enemyes, in whome we maye not agree vnto other, and against some thynges there be wherin we must for quietnes of the commen weale as the tyme serueth, often consente and beare with Danyns, lest by your example some become vnruly, whome it were expedient to be kepte vnder with feare. Of such thynges thre differences are there. One is of suche as are in all poynts godlye, whiche as thynges peculiarly belongyng to Christ we must in all tymes and places prefer and sette before other. An other kynde is there, of suche matters as vtterly appertayne to this worlde, as vngracious desyres and syn.

[illegible] in any condicion [illegible] and [illegible] of [illegible] of suche as of thee [illegible] natures are [illegible] good [illegible] good order to be had in a commen weale [illegible] to be kepte. [illegible] trouth [illegible] they haue of ryghteousnes [illegible] they be not quite contrarye to the [illegible] faster [illegible] to [illegible] though it be [illegible] that [illegible] when they persecute and [illegible] and [illegible] [illegible] and [illegible] them [illegible] [illegible] [illegible] and [illegible] [illegible] any prince and magistrate [illegible] [illegible] withstandeth [illegible] [illegible] but [illegible] god [illegible] from whome the autho[illegible] [illegible] some of [illegible] lawe was geuen by god [illegible] lawe to that to, the tyme we [illegible] [illegible] good pleasure [illegible] that in his bodye the membres [illegible] be that in the commen weale [illegible] are good and badde [illegible] of [illegible] good, notwithstandyng peraduenture the man [illegible] office.

Wherfore whoso disquieteth this order [illegible] god the maker therof and they that [illegible] god [illegible] as they are well [illegible] [illegible] thou be [illegible] to be endaungered to magistrates [illegible] not with [illegible] to come therunto but with [illegible] [illegible] life and good condicions [illegible] can do nothyng [illegible] vpon suche as be offenders [illegible] [illegible] and [illegible] hath nothyng to do and thou without cause to feare the magistrate [illegible] at them [illegible] suche as do their duties [illegible] and honour. [illegible] in punishing of offences the magistrate [illegible] [illegible] [illegible] as are well doers. [illegible] from the daunger and [illegible] of the lawe [illegible] of correccion then [illegible] [illegible] that thou muste feare the magistrate [illegible] to punishe [illegible] personnes [illegible] [illegible] vnto the iustice of god, who in punishyng of [illegible] the [illegible] of suche as are [illegible] euill.

[illegible] therfore the commenwealth [illegible] can not be preserued [illegible] be had in due reuerence, for the common weales sake, obey them and

not onlye lest ther being p,ouoked with youre stubberne disobedience
leame turn of tha p,ecaion to be extremite against you more to, youre
[illegible] ration than because ye are christians but also to, your conscience sake
which albe it of them ye feare no punishment ye hath you that it should
not be troubled but he god wouldbe haue dabt ther. Also to, a muche as
betin ther be the comen business, and since that which is comen belongeth
unto al men to, a reward of doing ther, office ye pay the a custome
also a tribute and though they be wicked yet because ther ministre com-
mon iustice and because god hem self is iustice ther are godes ministers
and in ye lede are ther. Wherfore ther appertaine that thyng, that by
comen authority is committed unto them.

Ye therefore

[illegible]

Therefore ye to every man therefore be duetie. Give tribute to whom tribute belongeth [illegible]

[illegible]

Also here, ye that these men forbid you any thyng which of it self is not un-
lawful to be done ouer them. Since ye are of them which are bounde to
folowe honestie, though ye were put in no feare of punishment. Yet they
because they ministre to be done, remember that ye muste rather obey
god then men. Moreover if be they, authoritie ther exacte any thyng of you,
the cole wherof putteth you in no feare of breche of youre religion,
the matter is not so great that ye for the same should provoke ther, but
pleasure pay unto them all such reuerencis as though it were debte.
Christ hym self which was bounde to noman payed to Cesar tribute,
not that he ought aught but because he would not displease them. Suffer
not that they be you be defrauded of ther right. Yet of ther ye are
require tribute pay ye tribute, yet be ye ware custome pay ye the custome.
Yet be ye ware to be habile to reuerence. Insomuche as the same bonted,
be ye ware brake his authoritie be ye ed in the sight of men be reuerence
unto him. Agayne yet for his common offices take he wouldbe had in
honour, giue to hym dete honour. Yet ther in ther office laudable be
themselfes the honour is given to god. Yet ther otherwise do that honour
is given them to a quietnes to be had in the commen weale. And to leaue
nothyng unsayed what soeuer any in the paciencis shall demande of you,
do them that thyng which is to, the commen weale necessarie. But a-
mong you being christians, let there be no authoritie of debte, but that ye
to ye other owe mutuall charitie. A charitable man needeth not be exac-
tion to be compelled but of his owne accorde preuenteth all monicions.
Yet ye pay unto them ther, requirite ye are out of ther, danger but the
charitable man thoughe he ought ye other, yet neuertheleth he bynde it,
but euermore heapeth up one good turne upon another.

Christe

Christe

Charitie therfore embrace ye, who by itselfe comprehendeth al lawes. [illegible] with pure and [illegible] charitie loveth his neighboure, he observeth the whole effecte and purpose of Moyses lawe. If charitie lacke, no lawes be they never so many are sufficient. If it be had, there nedeth none other lawe, when charitie one is muche more effectual [illegible] than [illegible] is in so many and intricate lawes comprehended.

Moyses lawe forbiddeth men to be advoutrers, to commit murther, to do any thefte, to beare false witnes, to desyre any other mannes goodes, to lende money for usury, with many suche other like. But in this compendious rule of charitie are all these preceptes contayned, which is to be briefly sayd: Love thy neighbour as thy selfe.

Charitie [illegible] as it can doeth good to al men, though they be evil, and hurteth no man. And then what nede is it with a long tale and particular wordes to forbid so many thynges to hurt [illegible] this way or that way [illegible] to man at any [illegible] murther him, whom he loveth [illegible] wife which loveth his neighbour [illegible] other mannes goodes who is ready to succoure with his owne [illegible] beare false witnes against his neighbour, whom he [illegible] lende any more for [illegible] to him to whom he [illegible] all that he hath [illegible] which he willeth the same to another that he would to himselfe [illegible] any way hurte and [illegible] whole [illegible] Charitie therfore [illegible] the whole lawe. By this rule we shortly [illegible] what is to be avoyded and what is to be folowed.

This also we knowe the season, [illegible] that we should now awake out [illegible] lustes of it.

To the desyre of charitie then [illegible] the consideracion of the tyme [illegible] exhorteth that we awake at length out of the slepe and darkenes of our olde life. The night [illegible] which [illegible] for al our [illegible] so almost [illegible] at that tyme [illegible] are wantonly occupied and [illegible] appeareth [illegible] to the [illegible] them [illegible] better, and as though they were [illegible] drunkardes [illegible] in stede of [illegible] in stede of [illegible] moderate and [illegible] in stede of sluggardes and heavie heades, lusty and quicke. [illegible] therfore [illegible] the tyme which [illegible] which if we [illegible] well, our [illegible] is not so farre of as it was when we upon [illegible] of Moyses lawe hoping [illegible] at hande. The night of our former life is gone and passed away [illegible] which [illegible] be they never so secrete shal be disclosed.

Let vs be as our day is, and cast away our vnrighteousnesses, with all the other wanton pointes, as we ought to be ashamed of in the day. In whom the vnnecessarie we be to vse on more honest apparel, lest we for lacke of comelie array meruiles vpon be offended. Much more we be at the bright shining of the gospel, our soules be garnished with the apparel of vertue, meete for in the light, and with such as is not vnseemlie in the sight of God. Wherefore let vs be to leaue all our life, that all the world may see that we walke in the light, even in the light of God his Angels, and mente. Walking of the darkenes of our to mere life, not seeking out lette to riotous banketings, not to vnkeynes, not to lasciuiousnes and filthy lustes, not with lothe and enuiing, but rather loueing among our selues, but vpon the be ceyue we cette [illegible] dressed in pearlnes of point to meete for Christ is a pacell [illegible] and loue. But rather sincere accth ough baptisme graffed into Christ, hath put ye on Christ appeareth in your life whom ye haue professed. Put ye on him, whom ye haue receiued, he is a father, he is peace, he is charitie, in the apparelles meete for the light of the gospel. Sith he then ye haue hitherto, your pleasures vice, henceforth be ye then to good in necessitie and such things as hitherto ye haue vsed, vnto your vnto as wanton beyes, moued henceforth in them, as there a fo lenes be bled and be them no further than nature prouideth. Hauing to the lodge that it hat and be wholesome, and not vnto wanton. Ye ought and to take be to to do: cast away hunger and thirst, and not in such lo, ie, that they prouoke and not be vnseemly lustes.

The xiiii. Chapter.

[illegible]

Him that is weake in the faith receiue ye, but not to doubtful disputations. [illegible] vpon that earth. For God [illegible]

Him that is weake in the faith receiue ye, but not to doubtful disputations.

Sufferingly albeit in the vse of such things there be no difference no, those among such as are in the faith of Christ ought inferiorted. so that they vse them not for pleasure, but for, need as I haue told you. yet if there be peradventure any such among you as for example, I know one, which by reason of his long continued customs and tender life is somewhat scrupulous, and not yet so growen vp to the ripenes of faith, that he can [illegible] the rules of his old law such one may not be vnbeliefully [illegible] but rather with gentle and courtlie manners allured and [illegible] that he likewise profite and in faith growe stronger. Wherefore [illegible] much rather bring him by fauourable meanes, than by contentious reasoning and disputations.

Consider

Consider in suche matters how honeste a thing it is [illegible] as may without offence be done [illegible] be [illegible] pace. But [illegible] the peace [illegible] [illegible] sayd [illegible] geue [illegible] takyng of [illegible] and [illegible] [illegible] of [illegible] our common lyfe.

And [illegible] among them [illegible] and diuers [illegible] in [illegible] all peace [illegible] in diuers [illegible] place to an other. For he that is without [illegible] [illegible] without any difference to eate what meate [illegible] but what nature [illegible] [illegible] weake and [illegible] [illegible] [illegible] the [illegible] not to be regarded that [illegible] peace be broke. [illegible] [illegible] [illegible] without difference [illegible] [illegible] weake [illegible] [illegible] meate [illegible] what matter [illegible] what the [illegible] [illegible] [illegible] unto him [illegible] be offended, where be in suche [illegible] are not [illegible].

[illegible] the weakenes of him that is [illegible] but weake [illegible] that [illegible] [illegible] [illegible] and [illegible] all that good that [illegible] [illegible] one is [illegible] [illegible] [illegible] to continue in his strong feyth. [illegible] and mete to strengthen his [illegible] that he wagger not at all.

[illegible] an other [illegible] [illegible]

[illegible] for he groweth [illegible] ... of the [illegible] ... and doth [illegible] that he might be [illegible]

And that I haue now tolde you of the choyse of meates, the same is [illegible] kepyng the sabboth day and feastes of the newe moon [illegible] to be [illegible]. For he that is weake and of unperfite fayth maketh a difference betwene day and day, as though one were holye and the other not, and thinketh it unlawfull this day to eate certaine kindes of foode, which in an other day might well and lawfull be done. [illegible] the other syde, he that is perfite and strong in his fayth [illegible] maketh no difference [illegible] [illegible]

[illegible]

[illegible] that [illegible] betwene day and day [illegible] that without difference eateth all kindes of meate [illegible] ... who [illegible] the weaknes of his [illegible] ... eateth [illegible] as thou doest [illegible] his brother [illegible] to holde up him to [illegible] ... the [illegible] the [illegible] ... a difference betwene meates [illegible] ... he is kept [illegible] the [illegible]

[illegible] we are equal [illegible] of his doyng to Iesus [illegible] his brother [illegible] of God [illegible] of suche thinges [illegible] ... power [illegible] good to another [illegible] ... which [illegible] unto goodnes and from death [illegible] ... he [illegible] to him [illegible] whose lyfe and death the maister hath [illegible] ... not to [illegible] advauntage, but to the advauntage or disadvauntage of his maister. [illegible] to the [illegible] of his maister. [illegible] that

what a point of malapertnes it is. When one seruant [illegible]
his fellowe seruant [illegible] Now among men no seruant is so vnshamefast [illegible]
the seruantes, who doubtlesse [illegible] but rather
with the owne bloud [illegible] whether we liue, we liue to the Lord, [illegible]
[illegible] Christ suffered [illegible] that he might be both the
[illegible] but we whether we liue, or dye, we are [illegible] to [illegible]
ges liue

Christ hath not onely power vpon them which are aliue but euen vpon
[illegible] that are dead as he [illegible] to, our saluation [illegible] bo be his
[illegible] dead [illegible] to, he to [illegible] make [illegible] to
make [illegible] to be [illegible] dead. [illegible] we [illegible] we are bound to [illegible]
[illegible] we are bound to [illegible] be [illegible] iudge.

[illegible] the [illegible] praise to God. [illegible] iudge one [illegible]

[illegible] doth [illegible] not take vpon him any authoritie [illegible]
[illegible] power. Christ that art [illegible] thought [illegible] brother [illegible]
[illegible] earth, be [illegible] make [illegible]
[illegible] stronger [illegible] weaker [illegible] as though you were [illegible]
[illegible] doth [illegible] of you both [illegible] and [illegible] iudge another. Christ
[illegible] iudge [illegible] be [illegible] iudge [illegible] be [illegible]
[illegible] who [illegible] vnderstandeth [illegible] secrete parte of our heart.
[illegible] day [illegible] not one [illegible] day [illegible] another. For
this honour hath he to him [illegible] reuealed as he [illegible] vnderstande
the prophet [illegible] as I liue saith he [illegible] bowe
bowe [illegible] tongues shall [illegible] to God. [illegible] man [illegible]
[illegible] power [illegible] make vs a couple and take heede
that no man iudge others [illegible] to the wo, ic.

But iudge this rather, [illegible] his brothered way. For I [illegible] iudge and dispake, but rightcousnes [illegible]
[illegible] to be [illegible] to God [illegible]

[illegible] geue place and beare with the weaker, but se not to [illegible]

[illegible]

[illegible]

For as in the worlde to come in the kingdome of God, For there shal neither be meate nor drinke [illegible] the doctrine of [illegible] gospel and perfite [illegible] are not so greatly [illegible] such thinges as may with vs be conueied hence to that heauenly life.

And

And what thynges bene they [illegible]

[illegible]

ges to [illegible]

[illegible] that same is syn.

The texte

We therfore, that are spiritual, [illegible] ons let vs folow suche thynges [illegible]

[illegible]

[illegible]

muche more deserueth to be taught and warned,

and not to be dispysed or mocked

M.

The xv. Chapiter.

¶ We whom are stronger ought to beare the infirmitie of them which be weake, [illegible] The argument.

OWe (saye) we be stronger than other, as we ought to be in founcher we bestirr vse not to aide be [illegible] yet nevertheless we take heed lest wherewith we [illegible] [illegible] [illegible]

[illegible] whereof [illegible] be placed before oure eyes, as it were [illegible] should we continually [illegible] [illegible] [illegible] [illegible] through the sufferaunce of the weaker and [illegible] [illegible] [illegible] [illegible] prepared for all suche as folowe his steppes.

The texte. [illegible]

The [illegible] of youre profession is peace and concorde. [illegible] of God the authour of pacience [illegible] [illegible] [illegible] [illegible] together [illegible] example of Jesus Christ [illegible] loue and [illegible] that we [illegible] the glorye of God the father of Christ [illegible] as he taught and [illegible] [illegible] [illegible] that we are [illegible] [illegible] Christ [illegible] together in one mynde. Among you therfore whiche are [illegible] from youre ydolatrie to Christ and you that are [illegible] from the [illegible] of the lawe [illegible] [illegible] but [illegible] one another of you [illegible] and [illegible] with youre [illegible] [illegible] [illegible] vpon the [illegible] of youre [illegible] among you [illegible] of God his father [illegible] as he did [illegible] [illegible] [illegible] Christe [illegible] he perfourmed [illegible] [illegible] his prophetes [illegible] [illegible] [illegible] [illegible] the Gentyles whiche had no [illegible] made vnto them [illegible] beyng receyued into the

[illegible]

[illegible] with all knowledge [illegible] able to exhorte one another. Neuertheles I haue [illegible]

[illegible] I not be ashamed I am sent your goodnes as of whom [illegible] I haue [illegible] power that by the ministering of the gospell among you, which are Gentiles I might be made a pure sacrifice. I [illegible] I to bring more acceptable sacrifice of I offer you unto him [illegible] not with carnall ceremonies but with the holy ghost, which is the onlye authoure of perfite holynes.

Nor since I see that I have already in manner of you brought this to passe, forsoth I mean I am by grace not hosted my life before the world, but rather ye are to God of my prosperous preaching to, which yet neither thanke your lette no, nor labour but Christ Iesus whose deputie I am by whose aduise I executed the office of preaching committed vnto me. Seeing mynde can not abide to make rehearsall of other mennes acts lette in doyng I might come to take vpon me the paine which they have suffered but only speake wel I of such things as Christ hath by my own mouth wrought which is that the wicked Gentiles all ouer the rouetie are nowe become obedient to the gospel inuoked thereto partly by my words and deedes and partly by the great miracles and wonderful workes by me shewed, to the establishment of my doctrine. Indeed I am not so much by my power and strength as by the mightie power of the spirite of God to vnderstand I am not but as an instrument and minister. Yet that these I speake of such a great success of my preaching I do not so much be a ascribe vnto my power as the glorie of Christe. And in this behalfe do I labour to glorie, that I may vnto the grace of my preaching to God that I yet therein grue place to no mans

Rom. 15.

I beseche I cate vs my fellow preachers the gospel not where Christ was named after [illegible] for I truste to see you in my [illegible] after that I have come but there you [illegible].

Yea, have I preached the gospel, after a common sorte, but have vnto [illegible] countreyes where Christes name was not [illegible] of any labourer [illegible] to the [illegible] goodes hande, that by me the foundations of [illegible] religion [illegible] and the compasse of his dominion [illegible] I do build vpon the foundations whyche other of the apostles had ande because it is a farther poynte to lette vp the bigger ymages of religion [illegible] maintayned that which is let vp already. Iesu thought I that it a sacrilege brought to the gospel, perchance [illegible] I perceiued that it was [illegible] Esaie by the mouth of his prophete [illegible] to whome [illegible] was not spoken of they shall see and they that heard not of him shall vnderstande. Indeed this order to enlarge the earthe of Christ hathe so greatly troubled me that hitherto I coulde not see you at Rome. I was better be pe troule to do but whereas I oftentimes purposed to come thither hate you oftentimes let hindered me I think the power of Christ to go seeing me that now after that I have gone ouer all Achaia and Macedonia in the countreyes I see no place but that in it I have set the foundations of christian faith, and am now this manne carrie in great belyse to see you, I truste I shall have occasion to satisfye this my desyre, that when

I

go into Spaine, by the way thitherwarde I shal see you, and by you be brought on my way thitherwarde, and yet not before that I haue tarried with you for certaine daies. & haue with your good cõpany partly satisfied my desyre. And this (I trust) by ye fauor of Christ shal shortly be done.

Now go I to Ierusalem, and minister vnto the saintes. For it hath pleased them of Macedonia and Achaia to make a certaine distribution vpõ the poore saintes, which are at Ierusalem. It hath pleased them verely, and they debtors are they. For if the gentiles be made partakers of they spiritual thinges, they duetie is to minister vnto the in bodily thynges. When I haue performed this, & haue brought them this fruite sealed, I wyl come backe again by you into Spaine. I am sure, that when I come vnto you, I shal come with abounddaunce of the blessyng of the gospel of Christ. The text.

But at this present tyme purpose I to go to Ierusalé, to deliuer vnto the poore Iewes that there are, & are christian men, the free almes of the Macedonians, & of them that dwel in Achaia, deliuered by them vnto me. For so to do they thought good, that with a sume of mony indifferetly gathered of suche as were disposed freely to geue, to refresche the poueritie of some that are at Ierusalem, whiche beyng poore in substaunce, are yet in godly religion riche. Woman cõpelled the I to do, but so thought they, & in my mynde, therin they thought well, forasmuche as they are bounden vnto them for religions sake, deliuered ye it vnto them at they hãd. And for that cause syuce the people of Ierusalé ye first departed the doctrine of Christ with the gẽtiles, reasonable it is, that they again depart with the with some part of they mony, with suche vile reward recõpensyng ye precious treasure whiche they haue received. Those sorte freely departed vb suche treasures, as belong to ye helth of the soules, the other freely & wylyngly geue that, whiche appertaineth to bodily necessities. Therfore as sone as I haue herein done my duetie, & deliuered this mony to them, to whõ it is purposed, (for both mynde I to deliuer it my selfe, & the money sealed, lest either any part thereof be by some deceitfully take away, or else lest my selfe might be suspected, as one ye hath taken some part thereof, because I labor in an other mans business for nothyng) I wil in my iourney to Spainward go by you. And though I make hastie spede into Spain to preache the gospel vnto them, yet wil I not thinke it paineful to tary & spende some tyme among you, nothyng doubtyng, but that when I shal come vnto you, I shal so come, & find you suche, ye my cõmyng shal be to ye great glory & praise of Christ, whiles both ye vb godly mindes receiue me mertily, & I through the helpe of God in al pointes satisfie your desyres. For it hath pleased them of Macedonia to. Wyll I haue performed this, or I will come backe by you again into Spaine

I beseche you therfore for our lord Iesus Christes sake, and for the loue of the spirit that ye helpe me in my busynes with your prayers to God for me, that I may be deliuered from them, whiche beleue not in Iewry, and that this my seruice wyche I haue to do at Ierusalem, may be accepted of the saintes, that I may come vnto you with ioy by the wyll of God, and may be with you refresche. The God of peace be with you al. Amen. The text.

In the meane season I beseche you for our lorde Iesus Christes sake, and for the vnfained charities sake, whiche we haue by his spirit receiued that forasmuche as I can not yet presently haue your cõpany, that at lest in your godly prayers & peticiens made vnto God, ye wyl helpe me labouryng & treatyng in suche daũgerous business, as I do, that by his helpe I may be deliuered frõ the misbeleuers that are in Iury, & suche as resist the gospel of Christ that they malice hinder no part of the fruit of

out preachyng, and that this myne office in deliuerauncе of this money, whiche I am now about to make at Ierusalē, may without any lette be pleasant & thankeful to the good & deuoute people there, that when this is done, as I would haue it, both my comyng by ye wyl of God may be vnto you ioyful, & that I may after great labors taken, be a whyle among you refreshed. But to finishe the exhortacion that I begunne, I beseche, that the God of true peace, the father, author & maintenere of concorde, may alway abide among you, whiche as resisteth & goeth farre from proud and seditious persons, so is he gotten & kept with mutual consent & agreement.

What thaym Ierusalē, which I haue to do at Ierusalem may be accepted, &c.

The. xvi. Chapiter.

The texte. I commende vnto you Phebe our sister, (whiche is a minister of the congregacion of Cenchrea) that ye receiue her in the lorde, as it becōmeth saintes, and that ye assist her, in whatsoeuer busynes she neddeth of your aide. For she hath succoured many, & myne owne selfe. Greete Priscа & Aquila, my helpers in Christ Iesu, whiche haue for my life layd downe their owne neckes, vnto whō not I only geue thākes, but also all the cōgregacions of the gentiles. Likewise greete the cōgregacion, that is in their house. Salute my welbeloued Epenetes, whiche is the first fruite of Achaia in Christ. Greete Mari, which bestowed muche labor on vs. Salute Andronicus and Iunia my cosyns, and prisoners with me also, whiche are well taken among the apostles, and were in Christ before me. Greete Amplias my beloued in the lorde. Salute Urbanus our helper in Christ, and Stachys my welbeloued. Salute Apelles approued in Christ. Salute them, which are of Aristobulus householde. Salute Herodion my kynsman. Greete them that be of the household of Narcissus, whiche are in the lorde. Salute Tryphena & Tryphosa, which women labor in the lorde. Salute the beloued Persis, whiche labored muche in the lorde. Salute Rufus chosen in the lorde, and his mother and myne. Greete Asincritus, Phlegon, Hermas, Patrobas, Hermetius, and the brethren, whiche are with them. Salute Philologus and Iulia, Nereus and his sister, and Olympa, and all the saintes, whiche are with them. Salute one another with an holy kyss. The congregacions of Christ salute you.

But yet by these letters I commende, vnto you our sister Phebe, who went hence vnto you, to whom I deliuered these letters to be brought thither, who hath in all diligence succoured and sustained the christian congregacion at Cenchris, desiryng you so to receiue and vse her, as is mete for such a woman to be receiued, as for good people hath done muche, and to ayde her in al suche thynges, as she shall nede to haue your healpe in. And surely mete it is, that ye helpe her, forasmuche as she hath oftymes both succoured many other good people and me also. Greete in my name Priscа, and her husbande Aquilis, whiche is a Iewe, of the countrie of Pontus, whiche helpe me, when I was in ieoparde of the Iewes, lyng in wayte for me, and that did he, lest through some naughtie people the preachyng of Christes doctrine might be letted, so farforth, that for defence of my life they put them selues in ieoparde of their owne, as folke redy to auenture their liues for the sauegarde of myne, for whiche goodnes not only I geue them thākes, but with me al the congregacions of gentiles, partly because they do for other likewise as they haue done for me, & partly because they thynke, that the benefite, whereby I was saued, generally belongeth to all men. And salute not them only, but also all their family. Greete Epenetus, for his laudable maners well worthy to be so called, &

Mete for vs to do it, but as it becommeth saintes.

Which hazard for my life kept behind theyr owne neckes.

to me for this specially beloued, because I maye well call hym the fyrste fruites of Achaia, as whome of all that countrey I fyrste brought to Christes religion. Greete Maria, whiche not without leopardye and payne, hath done muche for me. Greete ye Andronicus and Junia, bothe my cosyns and also imprysoned somtyme with me, whiche are among the Apostles well taken, and in the number of the lxxii. famouse in godly religion, yea whiche go beyond me in this cycle of dignitie, that they professed Christ, before I dyd. For yf we lawfully honoure suche, as were fyrste borne of theyr parentes, how muche more lawfully ought we to honoure them, that are fyrste borne agayne in Christe? Salute Amplia, whome for his singular godlynes sake I loue with all my hearte. Salute Urban the felow and helper of my labours, in suche thynges, as apertayne to Christes gospell, and Stachis his felowe, whom I tenderly loue. Salute Apelles, whiche hath by many afflictions suffeyng for Christes sake bene well assayed, tryed and founde sure. Salute them that are of Aristobulus houshold. Salute Herodion my kynsman. Greete them, that be of the house of Narcissus, especially them, that are new borne in Christe. Salute Tryphena and Tryphosa, whiche women with theyr busye labour and care promote the gospell. Salute Persis, whome I syngulerlye loue as one ꝑ hath taken muche payne in auauncyng the gospel of Christ. Salute Rufus a vertuouse and a religiouse man, and his mother whome I reompte euen as myne owne mother also. Salute Asyncritus, Phlegon, Hermes, Patrobas, Herman, and other brethren, that are with them. Salute Philologus, and his wyfe Julia, Nereus and his syster, and Olympa, with al good people, that lyue with them. Salute ethe one another of you with a holy kysse, with a chaste kysse, without dissimulacion, and suche one, as maketh a playne pyece of perfite concorde. All the cõgregacions of Christ salute you, whose good wyll and loue borne vnto you I well knowe. And this thyng I delyre you brethren to be ware of them, which sowe deuision, & gyue occasion of euyll among you, labouring to bryng you into a newe kynde of doctrine, contrarie to that ye haue receyued, laboryng to myngle christian religiõ and Jewyshe ceremonies together, knowe suche, that vpon the same ye maye auoyde them. And it is not hard to knowe them. For they teache not sincerely right doctrine, nor go vnfayneddly aboute Christes busynes, but go aboute theyr bealyes and other aduauntage, whyles they with flatteryng and pleasaunt wordes, rather than with hollome, deceyue simple mennes myndes, whom they easely deceyue vnder the colour of holynes. For your obedience is in euery place spoken of abrode, for the whiche I am very glad.

Which are well taken among the Apostles, and were I Christ before me.

Of me be them whiche sowe deuision, and gyue occasion of euyll.

For the fyrste step to godly lyfe is to be obedient. But yet muste euery man diligently take hede, whom he doth obeye. Simplenes is a thyng worthy prayse, but because the same suspecteth nothyng, it is oftetymes deceyued. Wherfore I would haue you in suche sort to be simple, that ye neither hurt nor deceyue any man, but yet be wyse & well aduyced to folowe suche thynges, as are good, and to auoyde suche thynges, as corrupt godly lyfe. I am not ignorant, that there be many, ꝑ resiste the gospell of Christ, which by Satan labour to let mennes saluacion. Some persecute, some vnder

I would haue you wise vnto ꝑ whiche is good. &c.

a false coulour of religion draw men from Christ, & allure them to Moses lawe. Do ye nowaye but continue on, god wyll assiste your endeuoures, who being your defender, no cause haue ye why to feare. For as he is mightier so wyll he tread downe, & breake into peces Satan your mortal enemie, and wyth his power ouercome & bryng hym vnder your feete, and & within short time. The grace of our lord Jesus Christ be alway wyth you al.

The text. Timothie my worke felowe, and Lucius and Jason, and Sosipater my kynsmen salute you. & Tertius salute you, whiche wrote this epistle in the lorde. Caius my host & the host of al the congregacions saluteth you. Erastus the chamberlayne of the citie saluteth you. And Quartus a brother saluteth you. The grace of our lorde Jesu Christ be with you all Amen.

Timothie of Derbe my companion in preachyng ye gospel greteth you, & wyth hym Lucius and Jason of Thessalonica, & Sosipater the sonne of Pyrrhus of Berse, my kynsmen. And I Tertius salute you, whiche for a charitable zeale borne towarde you wrote this epistle, whyle Paule endyted it. Caius also one among fewe of them, that I baptised, saluteth you, at whose house I nowe lodge, and not onlye I, but all the congregacion of christiã men, to whõ all he is a gentill host, when nede is. And Erastus chamberlayne of the citie of Corinthe saluteth you. And also Quartus a brother. The fauer of our lorde Jesus Christ be alway with you al, which my deryre god graunt to establishe and make sure.

And I Tertius wrote.

The text. To hym, that is of power to stablyshe you according to my gospel, and preachyng of Jesus Christ, in vtteryng of the mistery, whiche was hepte secrete, ynce the worlde began, but nowe is opened by the scriptures of the prophetes at the commaundement of the euerlastyng god, to stere vp obedience to the fayth published among all nacions: to ye same god, wyche alone is wyse, be honour & prayse through Jesus Christ for euer. Amen.

Gods lawe is opened by the scriptures of ye prophetes at the commaundement of ye. god.

To hym that without my helpe is of power and able to stablyshe & confirme you in this kind of life, which ye haue by my ghospel learned, wherin I preache Jesus Christe, by whiche gospell Moses lawe is not vtterlye abolished, but the secrete purpose of god, wyche many yeares passe hath ben hydden, is now accordyng to the olde sayings of prophetes through the bryghte lyght of the gospell spreade abrode and opened, and that by the ordinaunce and commaundement of god, who hathe put vs in trusse to preache and declare the same secrete misterie, that when the secret point of religion expressed in the gospell is playnly shewed to all men, wherby all worshipping of deuils is abrogate, and the ceremonies of Moses law cease, all shoulde through fayth be obedient, and submit themselfe to god, who only hath the true wysedõ, to hym (I saye) geue we thankes through Jesus Christ, to whom be glorye and prayse for euer. Amen.

FINIS.